

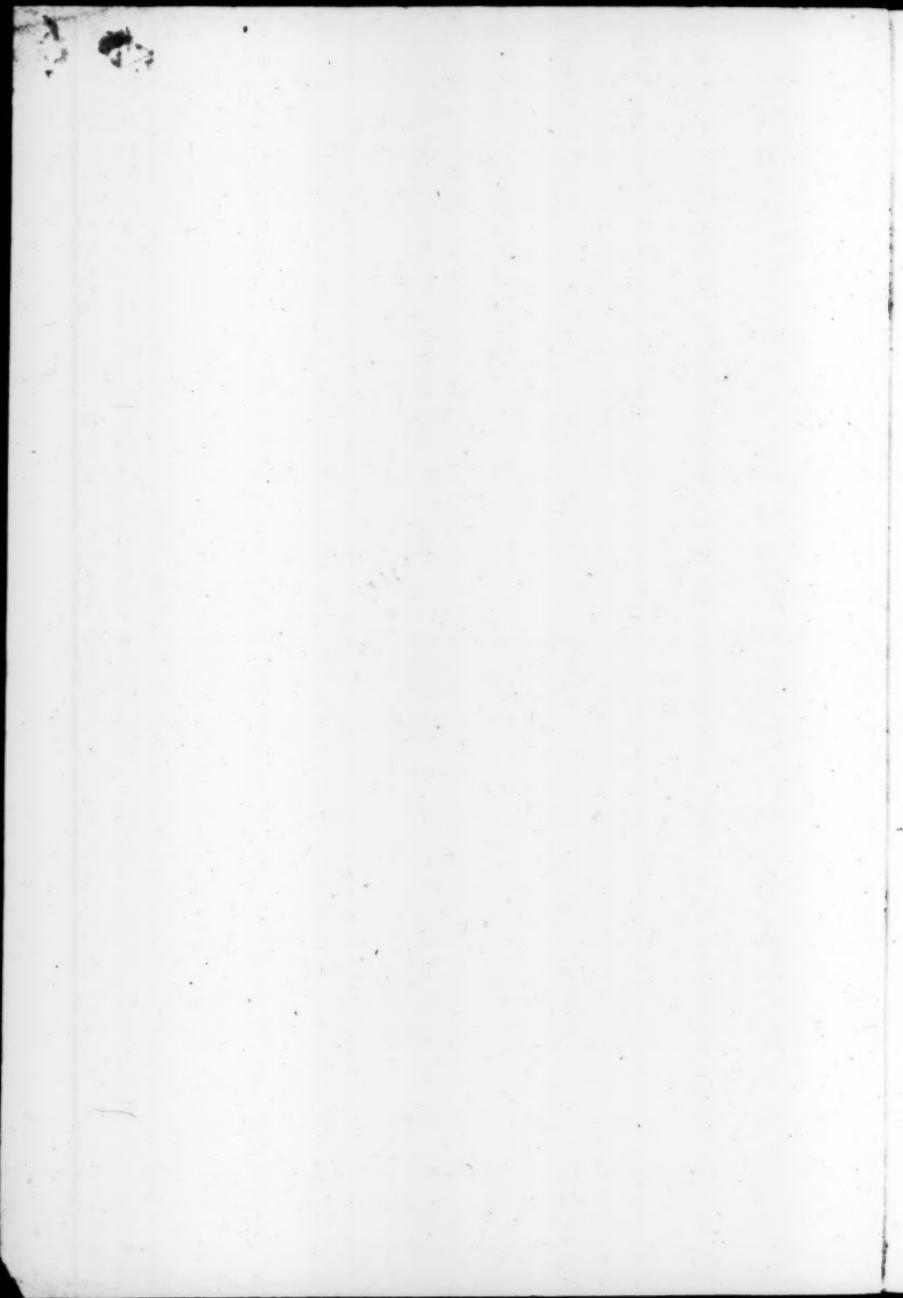
THE HAVEN OF PLEASUR:

Containing a freemans
felicitie, and a true directi-
on how to liue well;

Profitable and dcl ghtfull to all,
hurtfull and displeasing to none,
except it bee to such pecu[ni-
sh
hie reicth, or carelesly negle^t
the dutie of chal-
tchne. Matrons.

(Gathered out of the best approued Authors.)

Printed by P. S. for Paule Linley, and
John Flasket, and are to be sold at their
shop in Paules churchyard at the sign
of the black Beare, 1597.





f. 26

To the right vvershipfull the Go-
uernor, Deputies, Assistants, and gene-
ralitic of Marchants aduenturers : I. T.

*wisheth prosperous successe in
all their affaires.*

Right Worshifull, forsomuch as nat-
urally wee desire that which is
good, & that there is nothing that
hath so much power to preserue
the life and societie of man, as that
which is honest, profitable & plea-
sant; and because it is certain, that
amongst all other matters (the holie and sacred scrip-
ture onely excepted) there is nothing to bee compa-
red to that which bringeth a general good to all, and
containeth in it those meanes to attaine vnto perfec^t
happinesse, which all the auncient philosophers were
farre wide of, and that waie to live blesedlie, vvhich
euery Christian ought to wal e in: I thought good
having (with much paine and trauaile) opened this
gappe, & made plaine the passage, to vouchsafe your
worships the first entrance, and by your permission, to
make it a common beaten waie for all men to haue
recourse vnto. With all sinceritie and dutifullnesse, de-
dicating this my labour vnto your Wor. and wishing
that as many of you are known to be patterns of good
and godlie life; so the rest may take example by you,

The Epistle.

to frame themselves to a well disposed course : and it besides example they want instructions , this Treatise may serue to leade them vnto vertue . For you that doe alreadie knowe that this worldlie pleasure is onely good in this respect , to serue as a spurre to prick you forward to the search of true felicitie , whereunto euery one is inclined ; it may helpe to confirme your minds and settle them , that they be not shaken by anie stormes or assaults that vice can make . To the weake it may be as a staie , and to the strong a comfort . And albeit I confess , it might by diuers haue beene handled with more elegancie and finenesse of phrase : yet thus much I will auerre , that I haue done it faithfullie , and trulie , according to the meaning of the Author , though in plain termes . And for my selfe , as the principall ende of my labour (next vnto your Wor . contentment and commoditie) was the common profite of my countrey menne : So do I nought expect from them but thanks ; and from your Wor . that this my labour may be as sauourable accepted of you , as it is freele offered : and so do wish you here in this world a prosperous successe in al your enterprises , and in the world to come , the fulnesse of all ioy and blessednesse .

*Your worships in all
dutifullnes. I. T.*

To al brawling wiues and malepert
mistresses, I. T. wisheth a reformation
of vndecent qualities.



Racious Gentle-
women, (I meane
such as are some of
you who bee graci-
ous in name, but in
deed and effect as
bitter as Worme-
wood) if the laste
chapt. of this trea-
tise doe no better
purge you frō pride and presumptuous scoulding,
then Elleborus dooth ease you of melancholy and
sullen powtes: I feare mee it will bee as seldome
haunted of you for the one, as Antycira is fre-
quented by you for the other. For as they of olde
time thought melancholy was best purged by sail-
ing to that Ile to receiue that bearbe; so I confi-
dencelie coniecture, the plumes of your pride will
be never abated, till Junoes bird behold hir owne
feet, and you (with the whole world) take view
of your selues. All the time that I lued in
seruitude amongst you, I exercised and employed
my selfe (like a good and skilfull Anatomiste)

To all brauling Wiues

in seeking the course of your veines, and the passage of your pulses, and I alwaies found the swelling of the one, and the passionate panting of the other to bee sucked by the miseraical vaines of pride from your unsatiable entrailes of wantonnesse, and disperst all ouer your bodies by haughty conceits, from the liuer of your needlesse yet overweening presumptions: and all these to be nourished with the ignorance of your selues, the which (as Lactantius saith to another purpose) is the only cause of all the euils in you. Here ~~some~~ like scoulding Xantippa shewshake their Socrates: others like pride Cleopatra, consume their kind Anthony, and either horne their Vulcan like short heeled Venus, or usurpe the breech, & giue their husbands the apron. For seeing you are neither by education learned (for some wome of this sort haue almost as good iudgment as me) nor permitted to trauaile abroad for experience, but rather (as M. Smith saith) to be houewiues and not streetwiues. ~~wife~~ how you dare either assume to your selues more knowledge then your husbands to discerne; vnlesse they be each of the another Silenus, or more experience then they, to iudge of things, vnlesse they be all of them Sardanapali. But here methinkes I heare a malepert mistress say: Shall not we haue our wils in all things

and malcpert Mistresses.

things, as well as our husbands? for sooth gracious Parrat no, but it is thy part to bee silent, or (if thou doe speake modestly) to be subiect & conformable to the will of thy husband, to be louing and faithful, seruiceable and carefull, thrifty & paineful to preserue thinges at home, whilst thy husband and men seruants be getting thy liuing abroad; to be vigilant and diligent to traine vp thy maide seruants in vertue and pietie, that by thy good example and instructio, they may learne how to obey and not command, reuerence & not rule their husbands when they haue them, giuing thy husband leaue to order his businesse abroade, and rule his men seruants at home. And whatsoeuer thing he conferreth with thee about, as his helper not as his head to subiect thy opinion to his judgement: saying in all thinges that are honest, Thy wil husband and not mine be fulfilled. This is mine opinion, but doe as seemeth beste in thine owne eies. Now because this submissio can by no means be wrought in thee without the knowledge of thy selfe, and thine owne imperfections, I haue attempted in that Chapter to lase open thy nature to the view of thine owne eies, that I might in some sort prepare thee thereunto, presuming notwithstanding, that though the ver-

tuous

To all brauling Wiues
tuous will shadow their imperfектions with qua-
lities of good education: yet thou the more I put
thee in minde of thy dutie, the more vnrule wile
waxe; the more I contradict thee, the more fier-
cer wile thou rage; & the more I touch thy gauld
backe, the more dangerously wile thou winche;
vntill thy precise pride be turnde to thy best or-
nament humilitie, & thy ouerweening presump-
tion metamorphosed to a confession of thy weak-
nesse. And then when I see thee conuerted, thy
minde inlightned, thy proud brawling hart qui-
eted, and al thy actions by knowledge of thy selfe
gouerned: I shal not onelie say with thy selfe that
thou liuest wel, but that thou shalt also die
well, and at the day of iudge-
ment with Cbrisfe
farewell.

Yours so long as you are in subjecci-
on to your Husbands.

I. T.



The Hauen of pleasure, very profitable and pleasant for all sorts of People.

We must carefullie fixe our eies, and lift vp our mindes to God the Father, thorough our Lord Iesus Christ.

Chapter. I.



Hosoeuer is desirous of his owne saluation, and coueteth to prouide vwell for himselfe: and whosoever in this life, affecteth with diligent watch and warde, boldly and confidently to withstand such imminent casualties and discommodities, as doe violentlie affaile vs euerie moment; let him fasten his eies vpon God our heauenlie father thorough Christ, and let his mind be alwaies erected towards him, from whom as from a most plentifull fountaine it was first deriuied, and let him not elsewhere looke for or followe after anie other helpe of his saluation, bat lette him trust and leane to this God alone, let him worship, reverēce, and loue him, and let him in confidence and faithe of his Sauiour, require from him all things that appertaine to his saluation. Afterward, let him earnestly

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nestlie sifte and attentiuelie meditate with himselfe,
vwhat liberalitie God hath vsed tovwards mankind,
with vwhat ornamentes and guiftes of Nature hee
hath adorned him, vwith vwhat dignitie and autho-
ritie he hath set him out, and to vwhat honour and
glorie he hath exaltered him, that was formed but out
of the earth.

*What great thinges God the Creator of all things, hath
bestowed on man.*

Chapter. 2.



S the form and external shape of mans
bodie /being lostie and boulte vpright
tovvards heauen , whereby hee may
learne to lise vp his eies to that place
from vvhence he had his beginning) is
more notable and more artificiallie and comelic
made then anie other liuing creature whatsoever:
so his invarde shape doeth so v wonderfullie adorne
him, that hee is conformed and made like to the verie
Image of God himselfe, that is, hee doeth re-
present and resemble the verie essence of his maker,
yea and approcheth verie neere the Nature of his
Creator. Which excellent and infused povver
from aboue, consisteth vwholie in his minde and
soule: which vvas dravvne out of his first patterne,
euен the treasurie of Goddes ovne Diuinite. By
vwhich heauenlie guift man obtained to bee indued
with reason, judgement , and vnderstanding , vvas
made capeable of heauenlie doctrine, and was vni-
ted vnto him by the knowledge of him, and faith

in him, and so is wholie transformed into him. And this chiefly aboue all other notable prerogatiues hath man obtained : that seeing God hath made all other creatures ἀλογα, that is altogether dumbe and destitute of speech and vtterance ; God hath giuen vnto man the guift of speaking, vvhervby to communicate with others the thoughtes of his minde, and to be able to shew the conceiptes of his heart. And (which is chiese of all and moste acceptable to God) with his voice to magnifie his Creator, and to honour him (whose knovledge hee hath conceiued by faith in his heart) with al praise, laude and glorie. For by this meanes not onelie the Maiestie and glorie of Gods name is extollid, but also (as farre as mannes wit is able to stretch) he rendreth all thankes for benefites received : shewing a testifmonie of a thankfull and readie minde towarde so liberall and louing a father. For seeing God hathe no need at all of our goods, he requireth nothing of vs but loue and thankefulnes. Psal.15.

*That there is nothing more deare vnto God then
man, and that all things were made
for his use.*

Chap.3.

 **B**ut as God is not onelie especiallie affected towarde manne, and hath adorned his soule & mind (in which his Diuinitie shineth) with manye and notable Ornamentes : but also furnished and garnished it aboundinglie vwith externall guiftes and large possessions

*The Hauen**Cenes. 1.**Cosmopolites**Psal. 8.**Rom. 8.*

of those things that nature (as the minister of god) doth plentifullie poure vpon him, and hath giuen vnto him power and authoritie ouer the whole earth, yea euen to the poorest Cobler and meanest man in the world; vwho doth no lesse enjoye the liberalitie of his Creator, and the visible pleasure of the vvhole vvorlde, then any King abounding in wealth and riches: so that hee is not conuersant in the large Theater of this worlde as a stranger, or tenant that is alienated from the possession of vvorlde-lie goods, but as *κοσμοπολίτης*, that is, a Citizen and free holder of this world, and lord of all things that the earth bringeth forth. For to his yfe, profit and obedience, were al things created vnder the Cope of heauen, or vwithin the compasse of Sea & lande. Which David wondring at, confesseth the vworkes of God in these verses. O Lord our God how wonderfull is thy name through all the vvorlde, because thy glorie is exalted aboue the heauens. What is man that thou art so mindfull of him, and the sonne of man that thou so carest for him? Thou hast made him but a little luyver then God or his Angels, thou hast crownd him with glory and honor, and hast made him ruler ouer the vworkes of thy hands, thou hast brought all things vnder his feete. Wherby he shewveth vwhat estimation God hath of man nexte after Christ, and hovv he regardeth him, to vwhom all the vvorlde is serviceable and obedient: so that not onlie all thinges created were made for his yfe and commoditie, but also Christe vvas subiect to death for his sake, by vwhose grace and merites the father giueth vs all things abundantlie.

What

What great thankfulness man oweith to Godward.

Chap. 4.

But aboue all other things this ought to stir vp the mind of man to giue vnto god a more then ordinary loue & reuerence: that when he vvas estranged from GOD, and through breach of his commandement cast into eternall death; our heauenlie father through the singular fauour and merits of Iesus Christ, receiuued him againe into grace. For Christ pitying mannes destruction, hath reconciled him to his father, by purging him vwith his bloud, and ouercomynge death, and shaking of the tyranny of his most deadlie enimie, to whom he was bound, and as it vvere tied with an earnest penie, set him at libertie by his resurrection, and restored him againe to his inheritance of the kingdome of heauen. So that as Paule vvitnesseth, vve are no more the alians or strangers of God, but citizens and heires, yea and friends and housshold seruants with him, that is, built vpon the foundation of the Prophetes and Apostles, Euen Ephes. 2 Christ Iesus the head corner stone, by whome vvee haue acceſſe and entrance by one ſpirit vnto the fa- Titus 3 ther. Wherefore, vwhen any one by the helpe of found doctrine thorough faith and the vvashing of our redemption, is ingrafted into Christe, and as Paule ſaith, by the renewyng of the holy Ghoste, vvhom he hath plentifullie poured into vs, haue obtained grace and inheritance: it is verie meete, and the repairing of our ſaluation requireth, that placing

b.3.

all

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all hope and faith vpon so bountifull a father, and vpon his sonne Iesus Christ, whoc hath abolished death and sinne, wee shoulde submit our selues vnto him, and make good our liues, maners, and affe~~t~~ions to him, and that vve shoulde endeouour with all puritie of heart, holy and blamelesse conuersation, with dailie and feruent praier to binde him vnto vs, to the ende we may obtaine his grace and fauor.

What profiteth Baptisme bringeth to man, and what it warneth vs to doe.

Chap. 5.

Because Baptisme or the holie washing, is the first entrance, doore and porche into the Congregation and companie of the faithfull, it bringeth vs to the trusse and hope of our saluation. For by faith and repenteance (that is, the detestation of our former life) our bodies being mortified and mindes renewed, wee are ingrafted into Christ, who vvasheth avay, clean seth, and abolisheth the spottes and sinnes of our soules vwith the vle of this externall signe, by pouuring into our mindes the holy Ghoste, vtherby the certaintie of our saluation once conceived, wee boldlie cry *Abba* father. Which prayer or invocatiōn beeing doubled and oftentimes repeated, is so forceable and present at hande to helpe, that it obtaineth all thinges of our bountifull father: so that we direct our prayers, yovves, requests, and sighes, to him thorough Christ. For vnder this captaine and Mediatour vwhich hath assured his Grace vn-

to vs with his bloud, we shall obtaine all things that are profitable for vs, and our prayers shall never returne vnto vs fruitelesse and in vaine. For the eares of so bountifull a Father are not stopped at their praiers, for whoseredemption he hath bestowed his onelie sonne.

After God wee must bee charitable to our Neighbour.

Chap. 6.

 **N** Owe as our loue tovwardes GOD Deut. 6
ought to be so great, that vve shoulde Levit. 7
ovve all thinges vnto him, and that all Mark. 12
humaine powers of our mindes and Luke. 10
harts, or soules and spirites, should be
poured out tovwardes him: so ought
there no lesse intire loue and charitie to be shewved
towardes our Neighbour (that is, euerie one of our
ovvne nature and condition) then wee shewe vnto
our selues: to the ende all of vs may perfourme our
duties cheerefullie to God.

And if at anie time neede require, and occasio
bee profered (which we ought quicklie to catch)
to helpe the poor, and to ayde him both with coun
sell and money. For this is the chiefest fruit of faith,
and the moste sounde and certaine testimonie of
christian Religion.

*What ought to bee the dutie of Chil
dren towards their
Parents.*

Chap.

Chap. 7.

But as we owe all thinges to God, & many things to our Countrey and friends, so is our debt also very great to our parentes. What dutie and reuerence we ovve vnto them, I need not bestow much labour to write, because there is a naturall loue and good vwill ingrafted in al thinges towardes their owne, yea euen amongst the Heathen, as Christ vvitneseth: yet so, that albeit this affection be dutifullie performed by the heathen, deserueth no praise, but onelie seemeth to auoide the crime. Neuerthelesse, this ought to be earnestlie imprinted in vs from our very infancy, that we carefullie and heartilie loue our parents, by whose helpe and ministerie, wee haue obtained our first entrance into this light, and our beginning of life: so that vwhatsoeuer reason biddeth and equitie requireth, wee shoulde bee dutifull and obedient to them, as we reade Christ was to Mary and Ioseph. For pietie, obedience and reuerence to vvardes our parents, is pleasing and acceptable vnto God, the which is strictlie prescribed vnto vs, both in the old and new Testament. This also is a notable saying of Pittacus the Philosopher: Looke what allowance thou bestowest on thy parentes, the selfe-same and no better expect from thy children. And the saying of our sauior Christ serueth excellently vvel for this purpose, in these words: Looke with what measure thou meatest (to thy parentes) the same shall (thy children) measure to thee againes. From this error and oversight it commeth often to passe, that Parents

Math. 5.
Pro. 28

Luke. 2

Exod. 20
Deut. 5
Marth. 15
Ephes. 5

Matth. 7
Marke. 4

of Pleasure.

rents find their children stubborn, disobedient, nay altogether careless of them, in such sort, that when their children come once to yeares, they scorn and despise their parents admonitions: yea and that as a iust reuenge deseruedly inflicted vpon them, because they themselves were not humble, obedient & kind to their parentes before; proudlie, scornfullie, and cruelly checking and bitterlie controlling them.

Marke this
you that
wil haue no
appearance
of euill in
your houses

*How euerie one ought to carie himselfe, towards them
that are their instructors.*

Chap.8.

 Iue no lesse honour to those maisters that instruct and garnish thy minde with learning, then thou doest to thy parents. For thus did *Iunenal* commende his forefathers and prayed for them, because they honoured them with no lesse loue and kindnesse then they did their parents, saying:

—*Dent, inquit*

*Dij m.iorum umbris tenuem & sine pondere terram, sayr. 7.
Spirantesque crocos, et in urna perpetuum ver,
Qui preceptorem sancti voluerent parentis*

Effe loco. Which is word for word:

God grant our elders ghosts may haue light earth
that wanterth waight, Sweete spices, and a lasting
spring within their buriall potte; vvhoe woulde a
maister shoulde be had in place of reuerent fire.

(Which because it smacketh so much of Heathenisme, whoe vvere woont to burne their dead corps, and put their ashes into a potte, I haue thought good to turne it after this sort into the best

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Christian fense and time I could.

God grant our ancestors may come to graue in peace & rest,
 And at their resurrection with heauenlie joyes be blest:
 Who made their sons to reverence their maisters wth like feare,
 Which they expected for themselues how rich so ere they were.

Ab. cap. 10 And *Fabius* admonisheth his discip'les, that they shoulde loue their maisters no lesse than they doe their studies, and esteeme them to bee parents, not of their bodies, but of their mindes. For to be borne and to be instructed, are equals and almoste of the same nature: for the one bringeth foorth the bodie, and the other fashioneth the mind. Now, if the parentes indued with all knowledge of humanitie, doe take the paines themselues to instruct and teache their children: or if they themselues be destitute of those helpe, and hire a learned maister to instruct and helpe to bring them to learning and wisedome: they can bestow nothing on them more profitablie, then by that meanes to decke and adorn them with vertue. For by framing their liues after this sorte, their mindes are not onelie beautified with excellent vertues; as soundnesse of life, honestie of manners, chauitie, mee^tenesse, placabilitie, modestie, curtesie, iustice, temperance, and familiaritie: but also willinglie bringeth them, or almost against their wil carieth them to vvealth, dignitie and honor, to which learning openeth them the waie.

Who aboue al others ought to be reverenced in this life.

Chap.9.

Rom. 13 Seing y^e as Paule also teacheth, euery one ought
 To bee honoured according to his calling and
 de-

of Pleasure.

ii

degree: so ought we chiefelie to performe this dutie to olde age (whither wee all hasten) to the graye headed, and such as are wel stricken in yeares. For so saith Moles by the commandement of GOD: Leuit. 19, Before the gray headed arise, and honor the person of the aged. *Lycurgus* also the Lavvgquier of the *Lacedemonians*, decreed the same to be kept, willing vs to giue greatest honor, not to the riche and vvorshipfull, but to those that were aged and stricken in yeares. And surely olde age was neuer so muche honoured as then. Hitherto must also bee referred all magistrates, counsellers & gouernors, by whose wisedome and authoritie the safetie of the Commonwealthe is maintained, and all things are governed quietlie and peaceable. To these we may Rom. 13, adde, all such as are of approoued honestie, men of ripe age, Gentlemen sprung from a good house, and men indued with the studie of letters, and ornamente of learning. But to such as are resident in the office and ministerie of the Church, and do take great paines in framing the mindes and correcting the wicked maners of men: to them doe I yeeld the greatest and chiefeſt honour. For Paule biddeth vs 1 Tim. 5, account those elders worthie double honor, who in grauitie for maners, age for wisedome, and integrity Rom. 12, 13, for liuing, doe shine before the flock and feed them with holsome doctrine, and the pure & ſincere food of the word of God: giuing and beſtowing on them all thinges more ampli and plentifullie, not onelie reuerence in regard of their age, but prouision ſufficient to maintaine their liues, and ſuch things as are necessary for their houses. Phil. 4.

C. 2.

11 b. 12

What profit instruction bringeth to men, and of what sort it ought to be.

Chap. 10.

NE ought to haue a great regard after what sort we be instructed. Wherefore, when first our age is most capeab'e of learning, and most addicted to the studie of good letters, let it be aptlie indued with the noble and liberal sciences: for by them is the nature of man best framed to honestie, and loonest garnished with the attire of humanitie. But our best lesson for instruction, must begin at the framing of good manners. Wherefore, when a young man is prepared to studie, let him first learne good behauior; and then eloquence, or the art of Rhetorique: which as *Plinie* saith, can hardlie be conceiued, except one be well nurtured, because the manner how to liue well is of more force then the order how to speake well; and soundnesse of liuing is a great deale more to be wished, then elegancie of speech: albeit indeed these two should be ioint and vnseparabile companions, and the one to be assistant vnto the other. After the same sort may wee reason, as concerning choice of words, and judgement of matters. For albeit the knowledge of matter more then of wordes, is to be wished: yet must the matter it selfe bee declared in euident and plaine wordes. Nowe the precepts of life which bring an ornament to the minde, and instructeth it in pietie, albeit they bee in themselues honest and profitable; yet as *Lactantius* and *Fabius* saie, they obtaine a greater power and force to per-
suade

swade when their beautie is set out with the cleernesse
of Oratorie. For those thinges that are taught in their
kind, and set out with skilfulness of speech, doe more
powerfullie pierce into the mindes of men. And albe-
it, we bee vvholie giuen to vwordes (as some Sinatters
are that are vvhodie ignorant of the matter) yet is it bet-
ter to coine eloquence and finenesse of phrase to wisedome,
least old wordes that are barbarous, foolish, and
quite out of vse, doe creepe into our speeche and sen-
tence: whereby a sententious Oration is rather obscured
then anie waie opened. But if to picked and neate
wordes wisedome be vwanting, vvh hereby there resteth
no grauitie in the sentences, blunt & rude wisedome is
rather to bee preferred, then babling and foolish the fine
speeches commided. For as Cicero saith: the foundati-
on of eloquence (as of all other things) is wisedome.
Lib. 2. de orat.
And therefore excellentlie wel saide Horace, which all
men may followe in their seuerall professions, when
hee sayeth:

*Aut prodeſſe volunt, aut delectare poete,
Aut ſimil & iucunda & idonea dicere vita.
Omne tulit punc̄tum, qui miſcuit utile dulci,
Lectorem delectando, pariterque monendo.*

In arte poe.

The Poets either wish to please or els to profit thee,
Or jointly speake thinges that to life will fit and pleasing bee,
But he doth al good method keep, which pleasing profit brings,
And which doth warne and yet delight the Reader in al thinges.

Nowv the holy scripture inspired by the holy ghost,
vwanteth no humaine helpe, for it affecteth not y mind
with eloquence and finenesse of words, but by a ſecret
and certaine diuine power, draweth and transformeth
the mindes of men. Which Paule himſelfe doth wit-
1 Cor. 2.
C.3. nesse

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nesse to the Corinthians, where hee saith: When I came first vnto you and laide you open the Oracles of God, I vsed no glorious wordes or brags of wisedome: neither was my sermon or preaching vnto you in the perswading words of mans wisedome, but with a heauenlie and powerful demonstration, that your faith might not stande in the wisedome of men, but in the power of God. By which wordes, hee doth not reiect grauitie in wordes and sentences, wherewith he himselfe was plentitullie furnished; neither doeth hee deprivue himselfe of the force and efficacie of perswasion, whereby with firme reasons and vt words he draweth mens minds to the know ledge of the truth: but would thereby warn the professors of the gospell, not to trust to the force of Eloquence, to draw mens mindes vnto them with enticing vwordes, but with the spirite and povver of God. So that by this you may see, Paule speaketh wisedome with the perfectest. Wisedome in deede, not of this vvorlde, nor of the princes of this vvorlde (that is of Orators who are defaced, and whose finenesse of Orations are vanished) but hee speake eth the wisedom of God closde vppe in a mysterie, which more forceable affecteth the mindes of men, and fasteneth sharper prickes in them, then any humain doctrine decked and trimmed with most curious words. For the word of God (as he saith) is liuelie and quick, more piercing then any twayne edged sworde, strieng thorough euuen to the diuision of the soule and spirit, the ioints & marrovv, and a discerner of the thoughts and purpose of the hart. For thus saith God by Ieremie. Are not my wordes as fire or a hammer that breaketh the stones. And David hee confesseth, hee tried the force and flames of Gods worde in his heat. Moreouer Salomon confirmes it, saying: Euery word

Heb.4

Cap. 23
Psal. 118
Pro. 30

of

of God is a fierie buckler to defend all those that truste
in him.

Wherefore let not the ignorant thinke, that Christian doctrine is idle and vnsauourie, which endueth mens minds with so heauenlie and whollome vertues. For that the Prophetes of God were not vnableined, but were perfectly taught the knowledge of vwordes and matter, euen this is an argument: that there are dispearest in the bible so many notable parables, tropes, metaphors, comparisons, figuratiue speeches and similitudes, taken from Beastes and hearbes, and from the whole nature of thinges dispearled ouer the whole earth, wherevwith the sermons of the Prophetes are so decked and adorned, that you shall finde none so excellent in the vritinges of menne; neither shall you anie vwhere finde such a maiestie of vwordes and sentences, that can so forceable affect mennes mindes, or sturre them vppe to embrace so profitable Doctrine.

*11 hence the soundnesse of manners and best precepts
are to be sought.*

Chap. II.

 Hou shalt perfectlie learne the soundnesse
of manners and the most profitable waie to
leade a good life, out of the decrees of our
Sauior Christ, to whom we are incorporate
and to vvhom we haue giuen our names, whose doc-
trine doeth so much the more forceable affecte and
transforme mennes mindes, in that it is deliuered by
the inspiration of the holie spirite, and hath no dregs
of this world admixed vwith it: it sauoureth nothing
of old wiues superstitions (which is but a shadowe and
certaine

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certaine shew of Religion) but (which of all thing es is most profitable) is remooued farre from al kinde of Idolatrie : that is, from the adulterous and pernicious worship of anie other God. Wherefore to what kinde of life soever thou addicst thy selfe, or what kind of studie soever thou doest enter into, vtherin thou thinkest to abide and continue, thou mayest exercise thy selfe in the vword of God and in his commandements : and from thy verie infancie imbrace this doctrine. For the mind of man indued from his tender yeares with the word of God , and defended by him as with a hedge, shall boldlie and povverfullie defend it selfe againste al lustes and monstrosous vices. Hence it came, that *Ierem* comfortable faith : It is a good thinge for man if hee haue taken vnto him the yoke of God from his youth.

Threnor. 5

For as *Salomon* saith : Looke what vvaie a young man entreth into in his youth, that vvaie wil he not forsake when he is old. To which that saying of *Cyprian* agree-
eth: That cannot be sodainlie and vpon a stomach for-
saken, which alvvaises vsed in youth waxeth olde with
the aged. For what thing soever a man vseth in his in-
fancie, the same in olde age can hardlie bee leste off. Hence comes it, that by continuall custome, we see so manie olde drunkards, Lechers, and lasciuious men euerie where, in such sort, that as *Iob* saith: Their very bones are corrupt with the vices of their youth: that is, they haue liued so lasciuious and wanton beyond decencie and regard of their age, that their vices are grovven to such a greatnesse, that they can by no meanes shake them off.

Iob. 20

But there are some, who vwhen young yeares begin to be abated, and their wanton heate is somewhat a-
swaged (for that age to vwantonnesse is verie subiect)
they leape backe and giue themselues to thriftnesse,
and

and blamelesse conuersations. So saith Cicero in his Oration for *Celius*: There haue beeene many most excellent and honourable men, in ours and our ancestors memorie, whose lustes of youth when they began to waxe colde, became in olde age men of excellent vertues. But as there be manie to whom this happeneth, who either are cloyed with the loathsomnesse of their former liues, or by a secret inspiration from aboue, or else by their friendes admonitions and exhortations stirred to more discretion: yet are there manie vvhoe carried awaie headlong with their owne opinion, are altogether frustrate of amendment of life: so that delay to them is dangerous, and the occasion of repentance profered them slippeth avvaie, before such time that with the hatred of their vices, they can lay hold on the profitable instructions of life. Wherefore it is better, all delaie set apart, to bestow some labour in the polising of our liues, and in our youth rather to accustom our selues to the best waie, then by procrastination delaie the occasion of a better life. The Apostle Paule vrgeth this in many places, and counselleth vs in the course of this life to walke warilie and circumspetlie not as fooles, but as wise redeeming the time, for the daies are euill. In which wordes, he warneth all sortes of people in this life not to let slippe the opportunity of our saluation, but at all times to take it when it is profered, and to redeem it with the losse of al other things whatsoeuer, least at vnawares contrarie to our expectation, we chance to be ouertaken in our carelesnesse. Moreover, Christ doth also stirre vs vp in manie places, awaking the negligent and carelesse to watchfulness, diligence and carefulnesse; exhorting them by manie examples to attend to their saluation, as valiant and courageous souldiors, who placed in their corps

Ephes. 5
Colof. 4

Galat. 6

Matth. 13
Luke, 12

Cap. 2.

of guard, stand alvvaiies readye girte and neuer forsake
 their watch, least anie at vnavvares breake into the
 campe. *Abacuc* vseth the same metaphor, saying: I
 will stand vpon my guarde or watch tover, and I will
 set my foot vpon my munition, and wil consider what
 the Lord saith vnto me. Hee taketh on him the per-
 son of a vwatchmanne, which secretlie obserueth the
 attemptes and ambushes of his aduersarie, fixing his
 minde and cogitations vpon God, in vvhose trust hee
 opposeth himselfe against the enemy of mankynede the
 Diuell, and stops the entrance of hiin and his compli-
 cies. Our Sauior Christ bringeth fit similitudes where-
 vwith hee admonisheth euerie one of vs of our duties:
 namelie, fr om a guarde or scout in an army, from the
 theefe and oppressor by night, from the sodaine an-
 guish of a vwoman in trauaile, from a bridegroom pre-
 paring his mariage: from the secret comming of a ma-
 ster of a familie: from the approch of vwar and destruc-
 tion: from famine and imminent danger: from a figge
 tree bringing forth vvilde figs: from the day of death
 and iudgement: with manie other wherwith he plucks
 vs by the eares, and makes vs attentiuе to heare the
 works of our saluation. We haue a notable example
 deliuered to young menne to frame a good life by in
 Christ himselfe when he was at that age: vwho grevve
 vp both in age and wisedome before God and men;
 vwhose modesty in good maners, made him gracious
 and fauorable amongst al men: vvhom it becommeth
 vs chiefly to imitate, and by his example to approoue
 our pains & diligence both in citie & countrey. Now
 bicause our Sauior Christ at 12. yeares of age, shewed
 great note of his towardlines amongst wise men, and
 spake manie things earnestlie and to purpose, & vwhen
 he vvas asked anie question would ansvver mildlie and
 modest-

Luke, 12

Matth. 24

1 Thel. 5

2 Pcr. 3

Math. 25.

Mark 2

Luke 2.

modestly without any shewe of arrogancie or pride, which vices are wont to bee in the ouerhastie, foolhardie and rashe wits of youth: I interpret Christ to haue great reason in this action to do it, to the end our yong men following his example, should shew some sign of their towardlines in their youth, & giue some hope to their parents and others, that they are like to become vertuous. But because they haue need of a conductor which as a guide may shew them the vvae, I wil shew them the path wherin they shal go, & what examples of life they shal follow, and to what authors they shall addicte themselves, wherby they may come to perfect knowledge, or at leastwise come neare vnto it.

What Authors we may best use to file the young and instruct the mind, and what artes ought most especiallie to be learned.

Chap. 12.

Ake vnto thee such choice Authors, that thou mayst set them before thee as most honest to read, and profitable to follow. For it is a verie foolish thing in imitation or emulation, not to follow the best patternes. Sowing hath taught vs that in the verie nature of it, in which we are vvont to commit the best and finest vvhheat to the furrovres of the earth. The same also is vvifelie regarded in grafting, in vvhich vve take the best and fruitfullest siens or shoothes, and graft them on another tree. Yea and which is also wont to be obserued and kept in pain ting, Musick, Poetry & Oratorie: in al which ycurious æmulator doth desire to imitate the perfectest patterns & such as are don at an inch. And this doth Paul 1 Cor. 12 also teach vs to obserue in thole things that belong to godli-

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godlinesse and the giftes of the spirit, that wee might attaine and come to those things that are most powerfull and excellent. For vvhosoever frameth either his studie or course of life after this sort, shall neuer repent himselfe of his labour & paines bestovved theron. This also is a common practise amongste them, that addicte themselues to anie kind of superstitious living, and of such also as are rude of speech, which because it is not in vse among the learned, are forced to take great pains to vnlearn their Barbarisme. In which practise, methinkes the mother and nurse of good learning, Italie and the learned Greece are much to be praised: vvhose custome France & the Low countries cease not to followe, in that they laie before their youth the best patterns of learning. For by this means it falleth out their youth are not onely indued with puritie of vvords, and elegancie of speech, but also quickly attaine to the knovvledge of the matter.

The Authors judgement on Heathen writers.

Chap. 13.



Lbeit there bee manie vniust iudgers of causes, vvhich doe exclude and hisse out of al schooles prophane Authors (as they improprie lie call them) and will not that any examples, either to file the young, or frame a good life to bee fetched out of them: yet are there Poets and Orators, both comical, tragicall, and historica ll, which may helpe the studious youth to the knovvledge of vvords and matter, to the noble and liberall Sciences, and to sounde and perfect discipline: yea, they doe open a speedie and easie passage to all of them. Deseruedlie therefore and for great cause, are theſe

these studies renoumed, vwith the names of humanie and more excellent learning, because they doe indue our tender and young youths with curtefy, meeknesse, and pleasing conditions. From these studies also, men of more yeares and riper discretions, do gather honest delights, and shake off the troubles of this life vwhich are readie to ouervheline them in their busynesse. And hence it came, that Saint *Basil* surnamed the great, inuited and willed his cousins, not onelie to read holie and sacred writers, but also earnestlie to peruse the vvorke of Orators and Poets.

Of Poets, and what profit youth and age get by reading them.

Chap. 14.

Hovv exact an instrukter of young & maners
an Orators kinsmanne a Poet is (by which
name is meant a teacher of the liberall artes
and of good life) *Horace* in these verses fol-
lowing shewveth:

*Ostenerum pueri balbumque poeta figurat,
Torquet ab obscenis iam nunc sermonibus aurem,
Mox etiam pectus praeceptis format amicis,
Asperitatis, & inuidia corrector, & ire,
Recte facta refert, orientia tempora notis
Instruit exemplis, inopem solatur & agrum.* which is:

*Lib. 2. ad
August.*

The Poet frames the tender mouth of euery stutting child,
He turns his eares frō filthy words, & makes his speech more
And after y he frames his hart with precepts as a friend, (mild)
His churlish speech, his eniuious looks, and angry heart amends,
His good deedes telis, his youth instructs w patterns that be plain,
He comforteth the neccie man, and him that pines vwith paine,

The Hauen

And after he repeateth certain profitable precepts,
 as not to vse youth too feuerelic, not with threatnungs
 or imperioullie, least they be weary of wel doing, but
 rather with that moderation & art, that horse keepers
 and breakers doe their stout horses, whoe by gentle
 handling and stroking of them, doe bring them to
 mount and reare vnder them, and with a kinde of arti-
 ficiall playe, as Virgil saith:

vir. georg. 3

Insultare solo, ac gressum glomerare superbum, which is

To prance on ground, and amble out a verie stately pace.

lib. 10. cap. 1

In arte. Poe.

Neither do the delights of these studies stirre vp the
 mindes and courages onlie of young men, but is also
 of great vse vwith the ancient, if at anie time they haue
 leisure to breath themselues from their busines abroad
 and to cease from their serious and waightie affayres
 elsewhere. Cicero and Fabius doe vtinelle, that there
 were an ancient kinde of Poets, renoumed in former
 ages before Theophrastus: for it is manifest they vvere
 the first that brought the rude, runnagate, and wilde
 men liuing like beasts, into a ciuill kind of life & socie-
 tie, which Horace also finely exprefsteth in thefe verses:

*Sylvestres homines sacer interpresque Deorum,
 Cedibus & victu fado deterruit Orpheus,
 Dictus ob hoc lenire tygres, rabidosque leones,
 Dictus & Amphion Thebanæ conditor arcis,
 Saxamouere sono testudinis & prece blanda,
 Ducere quo uellet. Fuit hæc sapientia quondam
 Publica priuatis secernere, sacra prophanis,
 Concubitu prohibere vago dare iura maritis,
 Oppida moliri, leges incidere ligno.
 His honor & nomen diuinis vatibus, atque
 Carminibus venit.*

Good Orpheus th'interpretor of all the gods did fear
 The sauage men item murdrous facts and lies that filthie were,
 And for that cause was Lyons fierce and Tygers said to tame,

And Amphion that builded Thebes hath also had the name,
With sound of lute and pleasing words to moue & stir the stones
And lead the where so ere he wold: such force had wisdom once,
To seuer each mans goods apart, the sacred from prophane,
To prohibite adultery and wedlocks rites explane. (in wood,
To build vp townes & make good lawes which were ingrau'd
And thus they honord Poets once and verses that were good.

Of the vse and profit of Histories.

Chap. 15.

Seeing that a historie, that is, a faithfull narration of thinges done, hath no lesse profit then delight: for besides the pleasure we take in reading it, doth it not bring vnto vs also most plentifull fruities of wisedome? Therefore it is verie meet and requisite that euerie man do exercise him selfe therein. For that the fruite of a historie is verie great, *Titus Livius* incidently declareth in these words. It is a historie that in the knovledge of things is most, profitable and fruitfull: there mayst thou see and behold documents of al examples laid vppe as it were in some excellent monument: thence mayst thou gather that which thou thy selfe and thy familie may imitate, and there mayest thou finde waies how to auoide bad enterprises, and dangerous euents. And when one demanded *Zeno* by what meanes a man may bee happie, if (saith he) thou behold attentuelie the age that went before thee, that is: If thou diligentlie marke the Noble acts of thy Elders, and their excellent vertues. For a historie as *Cicero* saith, is the light of truth, y keeper of time, the life and strength of memory, the mistris of our life & the messenger of antiquity, in which al things are written finely and plentifully, and as it ought to be, faithfullie

faithfullie according as it vvas atchieued and doone.
 And as for the holie Bible, doeth it not lay open vnto
 vs a large field of Histories, and shew vnto vs plenti-
 fullie thinges done of olde ? From whence vve may
 gather profitable instructions and fitte patternes of a
 good life : of which manie of them do laie open to our
 eyes and vnderstanding the vnderfull iudgements of
 God, and doe vvarne euerie one of vs, howv detestable
 a thing before God is Idolatrie, the contempt of gods
 word, the irreuerent regarde of him, and the truite in
 any other but him alone.

Of Comedies.

Chap. 16.

Comedie is a neere kinsman to a hystorie,
 and a glasse of mans life, in vwhich one may
 see and behold his maners, affections, & the
 expresse image of all his life, vnder the person
 of another man ; and may marke and obserue thereby
 his ovne vices and vertues ; yea, and that as *Tullie*
 sayth, after a pleasant, elegant, ciuill, wittie, and mery
 fashion : vwhich kind of exercises almoste all Nations
 vse in their ovne tongue : and that sometimes vwith
 such a largescope and libertie of speech, that as *Horace*
 saith, libertie among players became a vice, because
 they vvere thereby more prompt to follow vvice. For
 they did not in this their libertie, onelie defame the
 common and base sort of people : but also disquieted
 rulers and great menne, euен in the open Theaters of
 their Cities, and sharpe lie taunted them in vnseemlie
 rimes. Yet if they had done this thinge without anie
 reproch or staine of the good name of them that were
 good, and had not so inuyed against them with their
 seditious

seditious verses, but had sharpened their tongues against them onely that had deserued it, then might it seeme tolerable : because the touching of suche sores might perhaps haue brought the sicke to repentance, and haue put them in mind to haue regarded their duties. The Dutchman cals this licence *Batemanten*, (that is in English, Priuate plaies) and the rime or meter their Enterludes end in *Rym oft Dychte* (that is rime or meter.) Now these delights and pleasures of vvit, ought to be learned betimes while we are young, and not after vve are stricken in yeares : because these studies agree best vwith flourishing youth, albeit the auncient may sometimes delight themselues therewith, hauing had a good smacke of it before in their youth. For those things that are wholsome and profitable to vertue and honestie, let not him that is growne to a good age; no nor hee that is olde and farre stricken in yeares, be ashamed to learne : for to learn good things there is no time too late, and to forsake vice neuer out of season.

*Of eloquence, and the art of speaking which is needful
and profitable for all men what Language soever hee
speake.*

Chap. 17.



Hectorike or the Art of Oratorie, whose office is to speake aptlie, distinctly & fine-
lie; and with choise words and graue sen-
tences to intice and inflame the minds of
his auditorie, is most needfull and profit-
able for such as execute the office of preaching, rule in
a Commonwealth, beare the office of Magistracie,
for such as are appointed to bee Maiors or sherifes in
Cities, and which must liue among discordes & strifes

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in a campe, sedition and vprores in a Citie and Commonwealth, vwhose parts it is, and whose authoritie requireth to appease the furious minds of a rude multitude, and to rule them with good counsell & words of authoritie. For subiects are not alvvaies brought to obedience by threatninges, feare, violence, crueltie, ffford and punishment (no they must not go so farre vnlesse the matter cannot be appeased without those bloudie remedies:) but they must be reclaimed from wicked enterprises to their duties, by faire words, holosome exhortations, and countenances ful of grauitie and constancie. The selte-same wisedome and discretion ought maisters offamilies to vse tovvardes their seruantes, and teachers of children tovvardes their schollers.

To what Artes the studies of humanitie do open vs the waie.

Chap. 18.

He studies of humanitie and liberal sciences doe not onelie polishe the young with intising wordes and sweet sentences, but also auaileth to get the profitable and necessarie Artes of this life: to wit, Phylicke, Surgerie, and the Ciuell Lawe, and (in which the minde of man taketh great ioy and pleasure) Phylosophie, not onelie humaine, but also Diuine, vwhereby through Christe to come to the knowledge, loue, and Faith in God. For all Artes in vwhich manne diligentlie exerciseth himselfe, must be referred hither, and onelie ayme at this white.

The professors of vworldelic wisedome coulde never attaine to this: vwho wandering from the veritie did

did thrust into mennes minds falsehood for truth, vaine conceits for sounde opinions, forgerie for synceritie, doubtes for certaintie, and harmes for helpes: and all because they wanted the spirite of God. Now seeing that among all other artes, there are onlie three which bring not onclie honour and profit to the professours, (albeit profite shoulde not bee so much regarded) but also is of great vse to maintaine the liues of the common sort of people: thou muste betimes deliberate vwhich of them thou haste a desire to followe, and to vwhich by Nature thou art moste apte and fitte. Theologie (that is, the knowvledge of Diuinitie, giuen by the inspiration of the holie Ghoste) frameth the minde to godlinessse, and instructeth thee vwhich vvaie, or after what sorte GOD will bee vvorshipped, and painteth out vnto thee the vvaie of thy saluatyon, vwhich (so it bee foundlie deliuered) leaueth all other Artes so farre behinde it, as Heauen is distaunt from the earth, or as stronge thinges differ from the weake. That part of this knowvledge which indueth the minde with faith shewed out to the Worlde in the workes of Charitie, is necessarie for all menne to obtaine their saluation, as I haue elsevhere more at large shewed: For by faith in Christe, vve haue accessse and entrance in one spirit vnto the Father. Phy-
sicke prescribing a spare and temperate diet, prouideth for healthe by the vse of vwholsome receipts, and healeth all diseases. This as *Plutarch* witnesseth, is of such accompt amongste the liberall Sciences, that for honour and pleasure, it is nothing at all inferior to Ciuell and politique gouernement. And it bringeth suche profite vnto the studentes thereof, that besides the increase of all thinges belonging vnto house keeping, it is most healthfull for the bodye,

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which is more excellent then large possessions. But what delight and profite the diligent seeing into the nature of herbs bringeth, together with the knoledge of their force and strength, and what pleasure and delight is in the anatomizing and cutting vp of men and vvomens bodies, and in the diligent obseruation of their partes : no man can be easilie perswaded, vnlesse by vse & exercise he hath practised it. Now the knowldege of the Ciuell lavy hath alwaies bin had in great prize and estimation, vvhose office is to rule Cities by counsel, to establish good Lawes in them, and to correct and amend them with iudgements.

Consulere in medium, ac rebus succurrere fessis,

Parcere subiectis & debellare superbos.

Pro Celio.

Whiche is,
To counsell men indifferentlie, and bring the wrongd to right,
To spare the humble and throw down proud trusters in their
(might.

Which order if any man thinke to contemne, he
(as Cicero saith) not onelie violentlie taketh avvay the
bonds of true iudgement, but also of common profite
and life. For by the helpe of the law we see Common
wealthes to be vpheld, and all contiouersies betwene
Citizens and Countrie people, to bee ended in peace
and tranquilitie, and that onelie by the authoritie of
good lawes: whereby princes and magistrates do ex-
ercise iustice, and receiuing povver from God, do pu-
nish malefactors and wicked persons: and on the con-
trarie, defend those that are good. And therefore it is,
that God will haue great honour and obedience per-
formed to kings, such as gouern the commonwealth,
so they command thinges that bee iust and agreeable
with Gods vword.

Rom.13

That

of pleasure.

29

That we must cleue to some settled profession.

Chap. 19.

Eing the most delectable studies do so please manie, that they onelie spend their time and waxe olde in them, neuer bending themselves to anie sound profession: I thought it not amisse to aduertise all menthat desire to receiue anie fruit by learning, and would not spende their cost and labour in vaine, to addicte themselues to that profession wherunto they are most fit by nature, leaſt they ſhould ſeeine to attempt any thing altogether againſte Nature: then earnestlie to applic the ſtudies of their professions whereunto they are addicteſ, and vwith all their force to attaine to the perfection thereof, that applying their ſtudies after this ſort, they may (ſo it may be gotten) attaine to a ful and perfect knowledge therein. And for other delectable ſtudies, let him prooue them ſometimes by fits, as it were breathing or reſting himſelf from his ſetled labour, and yet with ſuch a condition, that he quickly returne againe to the taskē and office of his vndertaken profession, and call home againe his mind to his intermiſſed ſtudies.

What ſtudies and exerciſes are moſt profitablie and fruitful, and what are hurtful and pernicioſus.

Chap. 20.

E must also bevware of that which diuers do practise in manie professions, which is, that we bestow not too much labour and paines about difficult, obſcure, and altogether vnprefitable thinges: but if thou ſpende much care and studie

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Cap.44,47

Cap.10

studie vpon thinges that bee honest and worthie to be knowvne, I will highlie commend thee. For there are some, which busying themselues in some studies, bestow all their paines in those thinges which are ful of toile, doubtes, and griefs, and yet returne no profite to their labour: as is that ouer curious marking and iudging of the starres, a vanitic fetched from the *Chaldeans*: to which our rash professors leaning vnto, do certainlie tell what shall happen to men, to vwhat fortune they are borne, vwhat shall be the ende and successe of all their actions: neuer asking counsell at the Prouidence of God, by vwhose wil the whole worlde is governed: whose rash and doubtfull predictions *Esaie* quippeth, and laugheth to scorne such as aske counsell and demande an Oracle or sentence from such deceiuers. For thus he derideth them. Let the sooth-sayers which contemplate the starres of heauen, salute thee, and let them reckon the moneths, and thence tel thee things to come. *Ieremie* also doth the like. Learn not of the Gentiles, nor feare not the signes of heauen which the Gentiles feare, because the lasses of them are vaine, and their demonstrations are deceitfull and foolish. By which words, the holie prophets doe not altogether condemne and reiecte Astrologie, vwhich hath also her vse and profit: but they scorne such professors of it, vwho vnder counterfeit and deceiuable colours of Diuination or telling of Fortune, doe blind the common sort of people, and deceiu them that are credulous with a vain expectation of things to come. A neere kinsman to this is Chiromancie or Palme-strie, which by looking on the lines and wrinkles of the hande, telleth woonders. The smoke and deceipt also of Alcumistrie, where the trifling Alcumist persuades himselfe he can turne siluer, brasse, and manie other

other thinges into gold. And which is vvorste then all these, Necromancie or Coniuration: vwho are wont to raise dead bodies out of their graues, and of them to aske Oracles and answeres: as vve read *Phytonissa* did, who to gratifie *Saule*, brought *Samuel* or rather a counterfeit and fained shape of *Samuel*, to be seene of him. Of the faidene nature also, are those Diuinations, which call spirites to appeare in water and fire, which we may call Hydromancers and Pyromancers, and manie other iuglings of diuelles and inchauntments of Sorcerers, Hariolation, Aruspiciation, Auguriation, Auspication, that is Diuination by seeing into the bowels of beastes, and foretellings by the chirping and songes of birdes. To which also I referre al such witches, wilardes, hagges and Sorcerers, as doe hurt and annoie their neighbours Cattell, and vvith the helpe of the Diuell doe steale avvaie their milke and butter, spoile their haruest and vintage, and take awaie strength from men and maketh them so teeble and weake that they are altogether vnable to performe the dutie of marriage, of which strong men haue often complained to mee, lamenting that they vvere become Eunuches, and like Geldinges, to their ovne shaine and their Wiues hurte and hinderance. To whome I haue laboured to giue remedies and preferuatues, applying vnto them such hearbes as by the giste of God, are verie forceable and of great efficacie against such enchantmentes. So that to tire the wittes with these witcherries, is not onelic superfluous and vnprofitable, but also deadlie and damnable. For by the lawes of God and man, they ought to be puni- Deut, 18 shed with Death: and such as with the helpe and furtherance of the Diuell doe exercise those wicked and vngodlie Artes, shoulde bee bounde to a stake and burnt

burnt aliue with fierie fagots. By what meanes these enchantments may be relisted and expelled, I wil shew you in the end of this booke, where wee will intreat of the maiestie of the name of Iesu, least heere I shoulde interrupt the order and course of my speech.

*We ought to haue no lesse regard to our mindes and soules,
then unto our bodies.*

Chap. 21

Seeing man is compact and made of a soule & bodie, we must with all foresight haue a care of both. The soule is the chieffest part of man, and the bodie is the house of the soule: we vse for the most part the commandement of the soule, and the seruice and ministerie of the bodie; and therefore ought we to haue great care of both. For if we take care that our houses stand not in a fennic nor plashie ground, & that the roofe or top of it lie not open to the winde and raine, nor that the vvalles do chop and chinke; & seeing that we take care that our garments be not dustie, but that we ayre them, least mothes and wormes doe ouercome them: hovv much more ought we to prouide for the body, least the vices therof by consent and law of fellowship infect the mind, and so remoue from one to the other. For Horace faith:

Corpus onustum

*Externis vitijs, animum quoque prae grauat una,
Atque affigit humo diuina particulam aura.*

And if the body once with vice do outwardlie abound,
It waieth downe & fixeth fast the soule vnto the ground.

To which agreeth that of the wise man, The bodie that is corrupt greeueth the minde and humbleth the

the vnderstanding, thinking manie things. Therefore, some thinge mult bee giuen to the bodie, by vwhose helpe (as *Plinie* saith) the soule is sustained. And that did Paule verie well perceiue, when he forbad Timo-
^{1 Tim. 5.}thie to drinke any more water, prescribing him a mo-
derate vse of vvine, vwherewith hee might strengthen
his stomach, and be the more cheerefyl in deliuerie of
the Gospel. For the bodie being made perfect, is more
profitable seruiceable to the minde, not hindering or
troubling it from contemplating and studying of hea-
uenlie things. But our chiefest care must be, to bring
it an ornament to set it out, which may be done by no
better meanes, then by a firme and constant faith in
God, which lifteth vppe man to a certaine hope of im-
mortalitie, and taketh awaie from him the feare and
terror of death. And as food is the nourishment of the
bodie : so is the worde of God the foode and nourish-
ment of the soule, vwhereby peace and tranquillitie
comes to the mind, then vwhich there can be nothing
more to be wished and desired of man in this life. But
with what anguishe and disquiet of minde the wicked
are vexed : what bitter torture of conscience they
feeble, the verie external habites of their wicked bodies
doe testifie. For wickednesse is such a reuenger of it
selfe, that looke into what mind it hath once entered,
it neuer leaueth it voide of care, but alvvays vexeth it
continallie with trouble. The which *Esaie* expreſſeth
in an excellent similitude, fetched from the rage and
stormes of the Sea, saying: The hart of the wicked ra-
geth like the sea, vvhose affections abound with filthi-
nesse and villanie: that is, their mindes which are de-
filed with vvickednesse and villany, are alvvays tumul-
tuous, troublesome, and disquieted. For how is it pos-
sible that he can lead a ſweet and pleasant life, or that
Cap. 57

The Hauen

his minde shoulde be at peace or rest, who carrieth about with him a bodie infected with filthie and vicious diseases, and a minde polluted with foule vices? Wherefore, seeing the greatest parte of euils doe rise from the corrupt affections of the mind, we muste by all meanes possible abstain from them. Moreouer, we must with the like care and indeuour, deliuere the body from al kind of diseases, least it carrie anie blemishe or contagion to the soule. For seeing that filthie and corrupt humors doe bring hurtfull vapours to the braine, they must of force prouoke the minde to manie mischiefs.

What meanes a man may use to keepe his bodie in perfect health.

Chap. 22.



Spare and temperate diet drijueth avvaie
all diseases, and keepeth the body in per-
fect health, by taking those thinges that
are necessarie to corroborate strength &
confirme health. And these by *Galen*,

Artis medici. 85 are called causes of conseruation, because they are fit to preserue the state of the bodie, so that vve sitle and conuenientlie vse them. Our later Phyſitians terme them vnnaturall causes, not because they are againſte nature, but because they are vwithout the bodie, and are not bred in vs as the humors are. In vſe and effect if vve take them not orderlie and in good ſort, they affeſt nature and her povvers with fundrie diſcommo-
dities. And of this ſort is the ayre, meate and drink,
ſleeping and waking, fulneſſe and emptineſſe, the af-
fections and motions of the minde : all which mans
bodie requireth to keepe and defend it. Now because
the

the most powerfull parte of our health dooth consiste
in a good diet: wee are greatlie to regarde what part
hurteth and what profiteth the bodie. And because
Gluttonie is no lesse loathsome then hurtfull and per-
nitious to health: let vs take no more meate and drink
then the necessitie of nature requireth, that y strength
of the bodie may bee nourished and not oppressed.
For a moderation in diet is moste profitable and ne-
cessarie for them that are studious of learning, and
matters of great importaunce, for those that watch
long and indure labour, and for such as execute pub-
lique offices: for temperaunce bringeth health and
strength; it maketh the spirites both animall and vi-
tall (which are ascribed to the hart and braine) to bee
cheerefull and liuelie: so that whatsoeuer a man con-
ceiueth in his minde, hee may perfect and execute it
speedilie without anie molestation. But common ex-
perience shewveth by dailie examples, that excesse in
diet, and intemperancie of life brings diseases, hin-
dereth good studies, troubleth honest cogitations,
breaketh vvatchfulness, cloudeth the cheerefulness
of the minde, quencheth the povver of the soule, ma-
keth menne slothfull, vnmanlie, sluggish, idle, slee-
py, and to giue themselues vnto no excellent exercise.

Wherfore, vvhosoever addicteþ himselfe to the
studie of learning, and bendeþ his minde to learne
any matter of moment; must so moderate his affaires
that he doe nothing after his owne lust, but that his
desire be subiect to reason, applying all thinges to the
vse and necessitie of life and Nature. Christ requi-
reth the same of his professors, and reclameþ them in
these words to sobrietie: Take heed least at anie time
your harts be ouercom with surfetting & drunckenes,
& the cares of this life, & y day com sodainly vpō you:

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for it shal come as a snare vpon al that dwell on y^e face
 of the earth. In wch wordes hee fasteneth sobrietie
 in the minds of men, and shaketh off the loue of earth-
 lie thinges, and vwill haue them to continue in so doo-
 ing till the ende of their liues, least vvorste thinges hap-
 pen vnto them. That also is an excellent saying of
Cornelius Celsus: When thou commest to meate, too
 much facietie is neuer profitable, and too much absti-
 nence is also as vnprofitable. For neither hunger after
 fulnesse, nor fulnes and vmeasureable gluttonie after
 hunger, are any vvaie wholsome. Wherfore very fond
 are they and vnauidised, vwho hauing been at a supper,
 banquet, or feast, doe so pine themselues after vvarde
 with hunger, that oftentimes thorough faintesse and
 weakeenes of spirite, they giue vp the ghost, or at least-
 wise vwith sweet sauours must be fethched againe from
 their swounds. Others againe with ouermuch fasting
 & pinching their bellies with hunger, when they come
 to good cheere loade themselues so full of meate and
 drinke, that vnlesse they be vnbraced, would very neer
 burst: yet somtimes to sup liberallie, and to satiate him
 selfe at bankets in season and proportion, can neither
 be hurtful nor worthy of blame: the rather, if it be don
 moderateli and in a mean, as kept within the bounds
 of temperance. For vwith such refectiōns, sorrowv and
 sadnesse is expelled, which vwith ouermuch care doe
 dull and darken the minde, vwhich maketh melancho-
 like students (their spirits being weakened and spent)
 to be foward, silent, churlish, and estranged from all
 good fellowship, and familiar conuersation, which af-
 fections ought to bee most estranged from louers of
 learning, politicians and schollers.

W^c

We must take our meate at the liberal and bountifull hand
of God, with grateful and thankefull harts.

Chap. 23.

ETOW because thorough the bountifullnesse of God we do plentifullie and abundantlie inioy all his creatures, and that all of them from the beginning of the wvorlde were appointed to the vfe and profite of man: therefore so soone as thou art sette downe at the table, before thou touche either bread or meate, lift vp thy minde to the Creator of all thinges, and desire of him by praier, that all thinges which thou shalt receiuie may be profitable to thee by faith, and powerfull to nourish and foster our bodies: for neither the nutrimentall strength, nor vegetatiue force consisteth in brothes and meats, but in the word of God, which indueth them with that vertue and strength. Wherfore let vs refer al thinges to God: for besides Paule, *Prudentius* also telleth vs from whence we must looke for our foode and helpes of this life, to vvit from God the father, by whom through Christe we obtaine all thinges: For thus doeth hee direct his ^{1 Tim. 4} Rom. 14 ^{1 Cor. 5} praiers to God:

*Christe prius genitore potens,
Huc nitido precor intuisit
Flecte salutiferam faciem,
Fronte serenus & irradia,
Nominiis ut sub honore tuis
Has epulas liceat capere.
Te sine dulce nihil Domine,
Nec iuuat ore quid appetere,
Poculari prius atque cibos
Christe tuus favor imbuerit,*

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*Omnia sanctificante fide,
Fercula nostra Deum sapient,
Christus & influat in patinas,
Seria, ludicra, verba, jocos:
Denique quod sumus atque agimus
Trina superna regat Pietas.*

Christ with thy father most of might
 Bow downe thy face that is so bright,
 And looke on vs with thy cheerelight
 Shine on vs with thy face:
 That through the honor of thy name
 We may without deserved blame,
 Prepare our feastes and take the same
 in reuerence of thy grace.
 For nothing is without thee sweet,
 To take our meate it is not meet
 Vnlesse Christes fauour first doe greet
 and blesse our meat and drinke.
 For all our feastes should smacke of thee,
 Through faith whereby vve holie be,
 Then in our bankets we shall see
 Christ ioy to ioy will link:
 And to conclude what ere we are,
 What ere we doe, wher' eate or spare,
 The trinitie will haue this share,
 to rule vs as he list.

After the refreshing of our bodies, he inciteth vs againe by the example of Christ to thankfulnesse. For our Sauiour after Supper, would not rise from the table till he had sung a psalme: whereby he woulde haue vs to acknowledge all thinges to come from the riche and bountifull hand of God; and by his good gift, become profitable vnto vs. For thus doth he further exhort vs to thanke God after meat.

Marth. 26
Marke. 14

Pastis

*Pastis visceribus ciboque sumto,
Quem lex corporis imbecilla poscit,
Laudem lingua Deo patri rependat.
Sic nos muneribus tuis refecti,
Largitor Deus omnium bonorum,
Grates reddimus & sacramus hymnos.*

Our bodies refreshed and meat once receiu'd,
The which our weake nature required to haue,
Let not God the father of praise be bereau'd.
So being refresht with the giftes we did craue,
O father the giuer of euerie good thing,
We thanke thee and dedicate to thee a hymne.

There are sundrie patternes of this kinde of prayer
amongste the best approoued writers: there are also
many such scattered heere and there in the Bible: but
there is none of more force to obtaine that wee aske,
then that which is prescribed by Christ. For what-
soeuer we aske or conceiue in minde, ought to bee re-
ferred hither, or rather flow from this fountaine. For
although it stand but of a few wordes, and is diuided
but into sixe or seauen members, yet is it so aboun-
dantlie replenished with mysteries, that it comprehen-
deth in it all things, which either belong to the glorie
of God, our owne vse and necessitie, or else to the vi-
litie and profit of our neighbors.

Matth. 6
Luke 11.

What regard we ought to haue of hospitalitie.

Chap. 24

Thou as touching that which belongeth to the
entertaining & ordring of such ghests as thou
hast invited to thy table, and of such also as
haunt and frequent to thy costes, thy feasts
and

The Hauen

and bankets vnbidden: thou must wisely and circum-
spectly consider.

Rom. 12
1 Tim. 3
Titus 1
2 Pet. 4
Heb. 13
Luke, 14

First therefore it is very meete that all men regarde hospitality, which besides others the Apostles doe commend, & Paul greatly requireth it in a bishop, and that our houses lie open for al honest citizens to come into. For Cicero saith, it is a verie comely thing that great mens houses should lie open for honest and well knowne guestes. In which dutie of humanitie to the ende ambition, ostentation, preparation, and respecte of person should be auoided: Christ commanded the poore and needy to be called to his supper, hoping for neither reward nor recompence but only at the hands of his heauenly father, who rewardeth al thinges with interest. But because there are some so brauen faced and impudent, who past all shame and honesty do voluntarily intrude themselues into bankers and feastes, and so soone as their panches are filled depart secretlie without taking leaue of their host: I think it very requisite you put a difference and make good choyse of those you meane to make your guestes, so that none but such as are modest and spare eaters be admitted to your bankers. And let all greedy guts, cormorantes, gluttons, rauenor, and tablehauntors, which against the wil of the maister of the feast do impudently come and thrust themselues into the house, be drieren out of the doores, or after some ciuill sort bee put away; or if that cannot bee effected, to twite and floute them at supper with such notable sayinges and merry quips as may put them in minde of their dutie. To which purpose as there might be many pretty sayinges alledged, so let this be fastened on thy doore postes where thou suspest, to the end that standing where they may read it, it may put them in mind of decency, and make them ashamed

ashamed.

*Vis conuinia me & accubare mense?
Hac seruaparadoxa: Neminem nec
Dentatis salibus, nec innido ore
Sugilla, appositis cibis palatum
Apta. Quem nequeas probare, noli
Nec traducere, nec calumniari.*

*A Equales cyathos caue propines:
Frontis pone minas seuerioris:
Et profer Veneres, iocos, lepores,
Grates solue Deo hospiti repende
Quod non messiuit in suo nouali,*

Hac fac, si cupias bis esse gratus. That is :

*Wilt thou at my table come sit as a guest?
Keepe well these precepts, them flout not at boord,
Speake ill of no man, but eate the meate drest,
Whom thou dislikest defame not in vword.
Looke that thou drinke not nie cups alwaies drie,
I brooke not threatnings, nor browes that do frownie,
Talke thou of wit, and iestes, and venerie,
Thanke God th'host reapt not a bare fallow ground,
This doe if thou wilt twice welcome be found.*

Now that we ought not to negle~~e~~t the familiar conuersation of our bidden guests, but seeke to maintaine the lasses of humanitie and friendship, this prouerbe sheweth, thou shalt not passe by my table nor pastime. For vwhen our auncestors banquetted one another by turnes, they fostred and cherished their nevv begunne friendship with these notes, and confirmed it with cōmon hospitalitie. Wherfore our elders would blame them of disloyaltie and vnfaithfulness, which vwoulde passe by their doores and not be partakers of their pastime and good cheere: that is, breake the badge of amitie, and violate the lass of friendship; so that they

The Hauen

Psal 40.
Iohn 13

vvere knit togither by hospitalitie and conuersation, and by partaking one of anothers table. To this badge of friendship belongeth Dauids complaint : who ta^cking vpon him the person of Christ, accuseth his frend that vnder a fained shew of honesty and colour of godlinesse, shrowded disloyaltie and vnfauthorfulness. For after this sort doeth hee expostulate and reasoun vwith him. The man that I fauoured , in whom I hoped & put my trust, hee vwho eate of my bread : that is, liued with me and tooke part with me at meate, he lift vppe his foot against me. Now I could verie wel haue born it, and with lesse indignation, if mine enemie crying open warre by his heralds, had set vpon me : but for him that vvas my most familiar friend, & with whom I was wont to communicate al my secrets, to intende craft, deceit, and guile againte mee, to set himselfe againt me and kicke me with his heele, is so intollerable, that I cannot indure it. In y like manner is Christ moued, and for the same fact : saying, *Hee that eate bread with me, he hath lift vp his foote againte mee :* that is, *My domesticall enemie (then which there is none more dangerous) goeth about secretlie and priuile to oppresse mee.* A metaphor borrowed from such friends as at the first shew seeme to bee friends indeede , but at length with their deceiptfull poisoned heartes doe so secretlie strike one and spurne him behinde his backe, that hee cannot tell whoe it is that hurtes him. The Dutchman termes this by a prouerbiall figure , *To strike one with the edge turned from him:* that is, making a shew of friendship before his face, but behinde his backe an open enemie. For thus saie they: *Van vachten, ende met de cromme-picke steken :* (that is, A sleepe or behind his backe.) Dauid hath another complaint, much like vnto this , vwhere he

he lamenteth himselfe to bee iniured by him, vvhose familiaritie he most vsed, and who was tied vnto him in a most straight league of friendship, yea and the onlie partaker of all his counselfes, and to vvhom he onlie reuealed his secrete, shaking him vppe thus for the greatnes of his fault. If mine enemie hadde spoken il of mee I coulde haue borne it, and if they that hated me had liste them vppe aginst me, I could perhaps haue hid my selfe from them : but thou man that wast partaker of my soule, whom I tooke for my guide and onelie friend, which eate at my table, and was conuerfant with me in the Temple of God, &c. Which verses are verie patheticall, that is, full of affection: wherby he declareth, howe greeuouslie and with what indignation he did indure him, that shrouding himselfe vnder the shape of a friend became vnto him a deadlie enemie, that openlie and priuatelie sought his destruction. Wherein he excellentlie painteth out a crafte and deceitfull man, who vnder the visard of a certaine counterfeit loue and friendship, doth flatter his friend in vvorde, shew, and countenances, when invvardlie he hatcheth poison to destroy him. Which made him in these wordes to aggrauate his disloyaltie: His words are as butter in the mouth, but hee pitcheth a battaile aginst mee in his hart: yea, his words are as smooth as Oyle, but his deedes are as sharpe as swordes or dartes. By vvhich similitude, hee painteth out faithlesse and malicious friendes, which vtter one thing in wordes, and pretend another in their heartes, vvhich carie bread in one hande, and a stone in the other. Of vvhich disloyaltie Iudas Iscariot was a notable example, and manie more by him learned to deceiue theyr friendes.

Of the care and government of a house.

Chap. 25.



Ouching that vwhich appertaineth to Oeconomie, that is, the gouernment of a house, which as Tullie faith, is the seruant & hand-maide of the bodie to strengthen and adorn it: it behoueth euerie man to be vwise and painfull in it, that the increase of it bee referred to the necessarie vse and commoditie of this life, and not to prodigality and delicacie; not to great cheere and vnmeasureable making of bankets, which vvasteth vwealth and consummeth it be it never so great. Wherefore in decking the table and making good cheere, good husbandrie and moderation of diet ought chieflie to be regarded, and all prouocation of gluttonie and lust to be earnestlie auoided; and to be short, all bankeetting dishes and iunkets which are vvont to be brought in at the end of the feast when euerie mans stomach is satisfied, whereby vve are afresh prouoked to eat. This prodigalitie and excesse, besides the spending of a mannes wealth, and the bringing of manie diseases: vwhen the wine beginneth to warm vs it stirreth vs to wantonnes, moueth the loines to lecherie, and maketh the secret and hidden partes of man and vwoman, to bee affected to lust, whereby we begin to itch or (that I may vse the Apostles vwordes) to burne: that is, to be more forceablie prouoked to venerie. Wherefore Paule woulde haue vs doe nothing to increase the lustes of the flesh, but to refer and doe al thinges to the necessarie and vse of nature, and not to wantonnesse and pleasure, which is hurtfull both to bodie and minde. For there is no man that doth so much oppose himselfe agaistte the

Ephes 5

1 Cor. 7
Rom. 13

fence

sence of nature, that he could indure his owne body to be hated, but rather as Paule saith, he nourisheth it & cherisheth it, as Christ doth his church. By vwhich ex ample, the apostle would haue husbands to loue their vviues, and care for them as he would do for his ovvn bodie, performing those things to thē, y^e Christ doth to his welbeloued spouse the church. But in guiding a house well, and in seeking the augmentation and increase of it, to the end al thinges may be done without shame; thou must so order euerie thing, that thou neither incur the name of a prodigall and wastful spender, nor of too couetous and neere a niggard. For as thou must increase thy stocke with good husbandrie, and augment thy wealth with sparing; so must thou not bring it to such a straight, that thou defraud thy nature of her right, nor pinch thy familie with vvant and necessitie, like the filthie & greedie snudges of this world, nor yet be like to those bankrupt bellie gods, vvhich spend their gains and patrimonie prodigallie, inviting they care not vwhat spendthrift companions to associate them, till al be spent. But, as *Terence* fayeth, He must needes spende that gaineth: So as *Plautus* saieth, There is no gaine where expences exceed. And as the Dutchman saith, *Stelt v teringhe naer v neringhe*: So I may saie (in conuerting it to our English prouerbe) Cut your coate according to your cloth. Wherby it appeareth, that vve must moderate our expences, and square them out according to our gaines, least we wast our vwealth and patrimonie vwith too much prodigalitie. VWherefore the dutie of a painfull housekeeper, is to bring out his prouision as time requireth, and to store himselfe againe vwhen occasion is profered, For as the Prouerbe saith: Sovve thrift in thy grounde and thou shalt reapre it. But it shall not bee much from our

Ephes.5

Lib. 3. Euseb.

purpose, nor from the profite of our commonwealth, nor from the preferuation of our substance : if wee alledge a Law that *A masis* king of the Egyptians published, and *Solon* the lawgiver of the Lacedemonians vsed, wherein it was decreed (as *Herodotus* witnesseth) that all men alwell borne at home as strangers, should once a yeare shew to the Rulers of their prouinces, by what trade they liued, and by vwhat meanes [they got their maintenance : and such as coulde not render a reason of this, nor approoue their liues to be lavyfull and honest, vvere executed. By the feuerity of which commaundement, they bridelid the idle personnes from filching and stealing, vnto which passe are also brought such as spende their patrimonies in dicing, whooring, and drinking.

Lib. 6

Hence was it, that the Corinthians made a Lavve for spending against the prodigall, and such as did laishlie consume their goodes ; and suche as banquetted more sumptuouslie and vvaſtfullie then their yeerlie reuenevves and callinges would affoord: the which because *Diphylis* reporteth it in *Athenaeus* and *Erasmus* (who deserued vwell of all kind of professions) hath turned them into Latine verſes, I will not think much to ſeite them dovvne, to the ende our Magistrates may finde meanes and waies to bring thinges to ſuch a paſſe, that Cities and countrie corps may bee leſſe troubled with ſuche ſturdie beggers, as doe daic and night ſteale the money and goodes of honest menne, and torment their bodies, if they tell not where their treasures lie. This Lavve is deſcribed in theſe words.

*Hoc lege cautum est hic apud Corinthios,
Si quempiam obfonare ſemper ſplendide
Videmus, hunc rogamus, unde viuat, &*

Quid

Quid faciat operis : Si facultates habet,
Ut redditus harum solucre expensas queat,
Perpetuimur illum perfrui suis bonis.
Si forte sumptus superat ea que possidet,
Prohibemus huic ne faciat hoc in posterum.
Ni pareat, iam pleditur multa gravis.
Sin sumptuose viuit qui nil habet,
Tradunt eum tortoribus. Proh Hercules !
Nec enim licet vitam absque malo villo degere
Talem scias, sed est necesse aut noctibus
Abigere prædam, aut fodere muros adiūtum,
Aut hac patrantum iungier commercior
Aut in foro agere sycophantam, aut perfidum
Præberere testimoniū. Nos genus hoc mortalium
Eiūcimur hac ex urbe, velut purgamina.

It's here at Corinth by this Law decreed,
If we perceiue a man farre ouer fine,
We aske him how he liues, and what's his trade,
And if we finde he hath sufficient wealth,
And his reuenues will sustaine that charge
We giue him leauue to vse his goodes at will:
But if by chance his cost exceed his state,
We warne him not to do the like againe.
If he refiſt, we plague him with a fine.
But if a begger liue delicioſlie
We presentlie commit him to the gaile :
For know that such a one liues wickedlie,
And either ſteales mens cattell in the night,
Or breakes into their houſes through the wall,
Or elſe takes part with them that doe ſuch deeds,
Or in the market playes the coofening knaue,
Or elſe at Courtes she cloth false witneſſe beare:
Now all ſuch mates we from our citie chafe,
Eiecting them as filthie excrementes.

The Hauen

2 Thes. 3

Paule also the Apostle is a feuere looker to mens duties, who commandeth that vve shake off the drousie euill of idlenesse and slothfulnesse, to take some paines in our handicrafts or occupations, whereby we may maintaine our familie : vwhich hee vvould haue so feuerelie looked vnto, that hee vvould haue him eate nothing that laboureth not at all, nor looketh to ſy maintenance of himselfe and his familie, but like a droane Bee liues of the ſweat of other mens browves, nay ſtea leth avvaie the fruits of other mens labours, liuing on the almes and liberalitie of other menne ; occupying themſelues about niceenes and curiositie. To vwhich ſharpe and feuere rule, Paule also reclaimeth theeues, which fitch and ſteale awaie other mens goods. Fro vwhich hee not onelie warneth them to abſtaine , but that they ſhould ſpend vpon and relieve the poor with that which they had gained vwith their honest labour. So that if anie ignominie or discredite come vnto the by doing of vvicked and infamous crimes, they ſhould take it away by requiting it againe with good deedes to the poore and needie : as *Zacheus* did, who hauing got great vvealthe by vſurie, deuided it afterward vnto the poore ; ſo that he blottedt out the faults of his former life with good deedes and recompence made by vertuous liuing : to wit, he altered and changed his old affections, and ſhoote off the naughtinesſe and ill cuſtome of his nature.

We must keepe a meaſure in ſleeping and watching.

Chap. 26.



Earned menne and ſuch as deale in the gouernement of the Commonwealth amog manie other thinges, they ought to haue a great regard of vwatching and ſleeping : for if

ifthese two bee moderatelie vsed and in due season, they profit vs greatlie in the maintenance of health. For besides this, that they make the bodie lustie and strong, they also make the minde more prompte and readie to performe anie dutie or function whatsoeuer: for immoderate sleepe maketh men blockish, slothful, sluggish, forgetfull, and not easilie stirred to take pains in anie waightie matter. Wherefore these ought to be stirred vp and incited to take pains, that they might shake off their heauinessse and drowsinessse, and meditate on some thinge worthie an honest man. As for sleepe at noone or in the daie time, I vwould not vvish a young man to vse it, vnlesse it be through wearines dravvne by his labour and the heate of the vweather, or else through ouer much watching the night before; for vpon these considerations he may doe it without anie inconuenience: otherwise if he vse it, it weakneth his memorie, bluneth his vnderstanding, and besides headach maketh him blinde, especiallie if hee sleepe vpon a full stomach. To which also happeneth this discommoditie, that after such sleepe, he shall be readie to vomit, and doe nothing else but gape, and vse to stretch his members euerie waie, whereby the vapors disperse themselves cleane through the bodie vwith a certaine faintnesse and chilling of an ague, which the Dutchman calleth *Wanluste*, and the Latines *Helucum*, which is as much to say in Englishe, as sicke of yesterdaies drink, or this daies sleepe at noone. But old men and such as are wel stricken in yeares, may safely sleep after their dinners, so that there bee a little space betweene dinner and it, especiallie in the Summer time vwhen the vweather is hot, which intemperate season dooth make men drousie and sleepie. Which sleepe they must take either sitting in a chaire, or else lying on

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a bench, flockbed or mattrisse, laying their heads somewhat high on a pillow or bolster. For by this libertie of sleeping their spritis both naturall and vital are refreshed and cheered, whereby the powers of the minde which are resident in the braine receiue nourishment. Now for ouermuch and vnseasonable watching, as it is hurtful to al ages, so doth it most annoy those that are aged and so doth famine also: both which bring drines to y^e brains, causeth phrensic & dotage, and maketh al the body drie, lean, and like a starueling. But if through moderate watching, famine, vnseasonable sitting vp, too much labour and immoderate venere or carnall copulation thy strength be consumed, and thy spirits almost spent, and that the liuely fappe and vitall moisture bee wasted with leanenesse, refresh thy selfe with moist nourishment and sleepy potions as Letices, Spinage and malowes al of like force, Atriplexe or Orage, Bugioffe or Burrage, yong Poppy seedes, Waterlillie flowers, violet flowers, Pine apples, sweet almondes, pistacke nuts, the thicke iuice of barly or strong bee re, all kinde of reasins, but especially Reasins of the sun vwithout the stones, and Corans, Dates, Orentges, Limons and Orentgadoes, for by these naturall and vital heate is restored, and the braine which is the seat of the minde is vvashed with a dewe and moist vapour which bringeth sweete and quiet sleepe and rest. But if a man be sleepy by nature and that his minde is not lustie to vndertake any notable exploit, let him continually giue himselfe to labour and exercise, let him auoid al meates that are colde and moist in operation, and eate such meates as are naturally hot to drie vp the moist humors which are the only cause of sleepe: of which sort are hisope, rosinary, sage, origane, sweete Marioran, Sauery, Peniroiall, Coleworts, Ginger, Pe-

per

per, Nutmeges, Cloues, and many other which ease
the head that is filled with vapours and moist humors,
& cleereth the mind that is clowded with thick mists
& maketh it fit & apt to conceiu honest cogitations.

*What profit and disprofit comes by fulnesse and emptinesse
and by binding and loosing the bely.*

Chap. 27.

He like care ought to bee of other thinges
that be profitable or hurtfull for health : as
fulnesse and emptinesse, whereby the bodie
is either refreshed with meat and drinke, or
else being ful of humors is emptied. But as a temperate
and spare diet is profitable for the studious and such as
bear rule in the common wealth : so by an ouer thin &
spare diet the spirits are weakened. These men also must
diligently obserue, whether their bellies be ouermuch
bound, or else too loose : for both these if they exceed
the mean, are alike hurtful to health : for if it run & be
more loose then it should be, it maketh the bodie drie
and leane, taketh away sleepe, causeth the braine to be
drie and weakeneth the memory. And if it waxe ouer
hard and be too much bound, it blunteth the memo-
ry, blindeth the eyes, and maketh one sleepe vnquietly
because of thicke & foggy humours it bringeth to the
braine. Now such as make the belly loose, are violets,
Lettice, Spinage, Orenge, Mallowes, which *Martiall*
commended as very effectual for this purpose saying.

Exoneratur as aluum mihi villicam maluas

Attulit, & varias quas habet hortus opes. That is :
A countrey wench me mallowes brought my bellie to vloose,
And diuers other hearbs which she did in her garden choose.
Buglosse also cōmonlie called Burage, cheruile, beets,
blits, damask prunes, reasins of sun, currās, mulberies,

H.2.

and

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and figges. Medicinable things of the same nature are Mercurie, Fumitorie, Polypodie or Okefearne, See-nie, Rubarbe, baltard Saffron, Dodder, Cassia, Manna or ayerie honie: for Scammonie, blevv Dacis or Serapions Turbirth, Mazereon or pepper of the Mount, doe purge awaie mens strength and weakeneth them, and therefore are not admittred but to strong men. For harde knots must haue yron vvedges. But if thy bellie be more loose then it shoulde, or then is good for thy health: it may be staied with red mints, which you shal find in the Apothecaries shops, & make thereof a plai ster, or else make a syroppe of it to drinke. A Quince-peare also bindeth and hardneth the bellie, or any con fection made of it, red roses, medlars before they bee rotten ripe, the hard kerneld cornell, but not vnsauourie or vnpleasant, yet somewhat sovver and bindinge red gooseberie (wee call them Baberies) vwhich doe wonderfullie prouoke an appetite, and expell the de sire to cast, and strengtheneth the stomach to retaine his meate, especiallie in summer when cholericke humors doe vnloose the bellie. The iuice also of these beeing hardened with sugar, which *Auicenna* calleth Rob, is a present helpe, for it binderth the bellie though it bee wonderfullie loose, and strengtheneth weake appetites: and so doe Punicke apples, which we commonlie call Pomegranats, being full within of red coloured kernels, which are some sweet and som sovver.

That students and such as haue government in a Commonwealth, must purge the passages whereby the excrements are auoide.

Chap. 28.

God

God the maker of all mankinde hath not in vaine made so manie passages and waies to purge the humors and auoid the excrements of our bodies, least the abundance of them should be a destruction to man, or might perhaps bee stifled with the vapors that flowe from them: so that the head is purged by the nose and eares, the palate or rooſe of the mouth by hemming, hauking, & neesing, the breast and lunges through the windpipe purgeth spittle by coughing, the stomache or ventricle purge her filth by belching and vomit, the invardes purge themſelues by and through the guts, by breaking wind and casting the ordure backwarde, the reines & bladder doe conuey their vrine thorough the watrie conduits and passages, and the ſuperficiall part of the bodie doth ſend out his fyveatiſt mifts & vapors through little holes diſperſed in the ſkinne, which we cal pores. Wherefore ſeeing the bodie cannot bee in health vnleſſe all his partes be in good order and perſomg their duties without offence: vvee muſt haue a ſpeciall regarde that no faulte or intemperance doe arife, that may putrifie or defile the actions of theſe Organes or anie waie hurt them. For the minde it ſelfe vieth their minifterie to bring her waightie matters to paſſe. If anie diſease greeue vs, if the head bee troubled vvith ache, if with the Rheume, if vvith the ſtone or strangurion, if blindeneſſe or blearing corrupt the eies, if hands or feete bee troubled with the Govt, or as Horace ſaith:

*Si malaqueſt scabies aut morbus regius urget,
If filthie ſcabs or kinges diſease doe any waie moleſt.*

Mannes minde is thereby leſſe able to execute her office and perſomne her dutie ſo ſoone as otherwize.

Wherfore methinkes they doe excellent well, vvhio taking great care to keepe their bodies in health, doe purge and cleanse them, and all their partes from all excrements: for by that meanes doth the mind more cleerelic shire, and is made more fitte for anie notable action. But the greatest number of men, negle-
ting all good order, and nothi^g regarding their owne health, doe gape after riches, and applie all their studi-
es in getting and obtaining it, when as indeed helth
is better than Golde, and nothing more to bee wished
than tranquilitie and peace of minde, which Horace
confirmes, saying:

Lib. I ep. 12.
*Si ventri bene, si lateri est, pedibusque tuis, nil
 Diuina poterunt regales addere manus,
 Non domus, aut fundus, non eris acernus, & auri
 Ego ro domini deduxit corpore febres,
 Non animo curas, &c.*

If it be well with bellie, legges, and sides,
 The riches of a king can give no more,
 For neither houle nor land, nor heaps of gold
 Can take awaie their ague sicke lords sore,
 Or ease his grieve, &c. The owner, &c.

And to the ende he might reclame all men to a spa-
 ring and moderate vse of all things, he addeth to make
 vppe the former verse begun.

Lib. I epist. 2.
*Si comportatis rebus bene cogitat uti.
 Valeat possessor oportet*

—The owner must be well

If he wil vse his gotten goods aright,

The vwise Salomon agreeth with him in these wordes:
 It is better to be a poore manne in founde and perfect
 health, then a rich man with a diseased bodie. Health
 and soundnesse is better than any golde, and a stronge
 bodie then infinite riches. There are no better riches
 then

the y health of the bodie, nor any delight greater then
the ioy of the minde and gladnesse of hart. Wherfore
we muste not measure our felicitie by our abundance
of wealth and prosperous successe in our affaires, but
by the perfect health of our mindes and bodies. For it
onelie liueth and is in heal' th, who without offence in-
joyeth these two commodities.

*Precepts no leſſe profitable to the ſoule then
to the bodie.*

Chap. 29.



Here are three thinges verie requisite for
health, which it is meet all men shoulde re-
garde:

To feed without facietie,
Not to refuse labour,
And to keepe the ſeed of Nature.

To which I will oppoſe as many vnyprofitable, which
as they are cauſes of diuers diseases: ſo doe they haſ-
ten on vntimely old age, and manie times kill menne
with ſodaine death: to wit,

*To be ouerſtuffed with meate and drinke,
To be dull with ouermuch ſloth,
And to be weakened with too much veneſie
and carnall copulation.*

For as frugalitie contending with Gluttonie, bringeth
the bodie to perfect health; and as exercise ſhaking off
idlenesse and ſloth, maketh a man active and nimble:
ſo if it be lawfull to leарne instruction from horſes.

Nulla magis animi vires induſtria firmat,

Quam veneſem, & caci ſtimulos auertere amores.

Nothing ſo much conſirms the ſtrength & courage of a horſe,
As him from ſight and ſmell of mares to chace away by force.

Because

*Virg. lib. 3
Geor.*

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Because vntemperate, and lasciuious youthe doth
yeeld ouer to crooked old age a weak and feeble body
But as youth ought carefully to watch ouer their wan-
ton desires: so age ought to haue a far greater regarde
to brydle and mortifie their lecherous lusts, and to hinder
and withstand the very entrance to luxury: For as
lust is filthy in youth, so is it, as Cicero saith, most odious
in olde age. And as he that goeth to war had need
to bee indued with force and actiuity, to tolerate and
indure out the labor thereof: so in loue and in performing
the act of Venus strenght is required to vndertake
night labors and to sustaine the greeuances that gaule
a married man, to indure the nicenesse, malepertnes,
presumption and flattery of a proude, imperious and
deceiptfull wife. Wherefore neither war nor loue is
seemely for olde men: because they both carrie vwith
them so many dangerous griefs and discommodities,
as old age is very vnable and vnsit to indure, which O-
uid elegantly expresseth in these words,

Militat omnis amans, & habet sua castra Cupido:

Lib I. Amor.
Eleg. 9.

Attice, credere mihi, militat omnis amans.

Qui bello est habilis, Veneri quoque conuenit etas.

Turpe senex miles, turpe senilis amor.

Milita species amor est; discedite segnes.

Non sunt haec timidis signa tuenda viris.

Nox & hiems, longaque via, saeque labores

Mollibus in castris & dolor omnis adest.

Each louer goes to war, and Cupid hath his tent,
Each louer Atticke, credit me, is to a warfare bent.
He that is fit for war, is fit for venery,
Old soldiers and old louers are most filthy things to see:
Loue is a kind of war, old doting mates depart,
His banners must not be displaid by men of feeble heart;
Night, winter, and long waies, and labor without rest,
In louers softe and fethered camps al kind of griefes are prest.

of Pleasure.

For who doth not consider howe vncomely it is for
a stale and withered old man after a youthful maner to
fal to kissing and clipping, seeing to performe the rest
he is altogether vnable? So that *Sophocles* said very wel
who beeing stricken in yeares and demaunded of one
whether he would vse the acte of venery or not: No,
God forbid (quoth he) for I haue bene alwaies willing
to flie from it, as from a feare and furious tyrant.

*All men must haue a diligent regard to keepe a good
name.*

Chap. 30.

THOU must by all meanes study that those a-
mongst whom thou liuest, may haue a good
opinion of thee, and may giue a commen-
dable testimony of thy good name & fame,
and may thinke well and speake honourably of thee:
And thinke it no shame for thee to inquire and harken
what good perswasion & conceit those with whome
thou art conuersant haue of thee, and with what affec-
tion and good wil they are inclined towards thee. For
to be carelesse (as some pure folkes would haue euery
one to be) what men speake and thinke of thee, is not
only as *Cicero* saith, a note of pride and arrogancy, but
also of a verie loose & dissolute life. So we read Christ
asked of his Apostles what opinion the very common
sorte of people conceiued of him, what they talked of
him, and how they perswaded themselues of the Mes-
sias: not for any desire of ambition or glorie, but to
make triall whether hearing so many wholesome ser-
mons, and seeing so many miracles, they esteemed any
better of him then the common sorte of people. And
therefore did hee demaund this, to the ende he might

draw from them a sownd confession of their faith and how they profited in his heauenly doctrin, which had neither deceit nor vanity in it,nor no crafte or subtelty as the Pharisies falsely affirmed, but altogether sounde and sincere and deliuered from the truth it selfe, and from the verie sonne of God our Sauiour expected from the beginning. Which when Peter by the inspiration of God the Father had openly confessed in the name of them all, and had constantly pronounced Iesus to bee the authour of all health and saluation, and that man obtaineth redemption through faith in him: Christ comendeth his profession to be inspired of y ho ly ghost, confirming it to be so firmly laid that it should be inuincible and neuer ouercome. Wherfore in every action and in all thy sayings and doings haue a care they bee done orderly and decently, for that honestie requireth, whence riseth this prouerbe. It is the chieffest part of science to do that which is comely, that is, to doe that which is fitting to nature, and agreeable to wit & maners which the Dutch man expreſſeth thus, *Dat wel voeght ende betaemt.* For it is a ſhort and ſpeedie way to perfect glory if thou ſhowe thy ſelfe ſuch a one in deede, as thou wouldest all men ſhoulde acount thee to be, which Horace admoniſheth vs of in theſe words ſaying.

ub.i.Epi.17. *Tu recte vives, ſic uas eſſe quod audiſ. That is.*
Thou ſhalt liue wel iſ thou be ſuch as thou hearſt thy ſelf abroad.

That is, as thou thy ſelfe ſaiſt thou art, and as the people teſtifie thee to bee, who iſ they take thee for an honest man, it is wel, ſo thou deceiue them not, by putting on the viſard of honestie as ſtage players doe, which at the firſt ſight ſeeme to bee honest, when in the ende they proue coſening and deceiptfull peopple.

Nam

— *Nam fronde politi*

Afutam vapido servant sub pectore vulpem.

With faire looks in stinking brest they breed a crafty foxe.

Perf. 523.

Remember to beare this in mind that there are two especial vertues which are most commended in youth, faithfullnes and silence, to which if blushing bashfulnes that louely colour in youth be added, whose rednesse ouerspread with whitenes doth set one out as with an ornament, there can be nothing more excellent and comely to beautifie the handsomnesse of a free libe-
rall, louely and honest nature. And on the contrarie, whosoever is destitute of this towardnes and ornamēt
of youth, or hath made shipwrack of or altogether for-
saken it, he or she may very welbe accounted a lewde
person & naughtipack, and one that excelleth in disho-
nesty & impudēcy, wherby this saying is truly verified.

Ego illum perijse puto cui quidem perijt pudor:

I thinke him loſt where ere he be whose shame is cleane decaid

For shamefastnesse and bashfulnes doth so vnspeak-
ably command yong men, that they seldome become
profitable, or promise any hope of vertue and honesty,
in whom no sparke of bashfulnes doth shewe and ma-
nifest it selfe. So when *Diogenes* saw a yong man bash-
fully blushing: Take courage my sonne (quoth he) for
this is a badge of vertue, honesty and modesty. So also
in *Terence* when *Mitio* conceiued a good hope of his
sonne: Alis wel (quoth he) for he blushest. And it is
a great note and marke of innocency when one con-
fesseth with blushing anie thing hee did not malici-
ouslie or of sette purpose commit. But there are
some bolde youthes that in the impudencie and obsti-
nacie of their iniquitie will looke graue men stedfast-
lie in the face, and denie their deedes though they
were done so openly they could not be hid. Nowe to

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the ende thou mayst get praise without enuie, and purchase manie friends, accustome thy selfe as the comicall Poet saith, to suffer and indure the fashions of all men,

*Terent. An
drea. act. 3.
scen. 1.*

*Quibuscum versaris, atque vna te iis dedere,
Eorum, modò honesta sint, obsequi studiis,
A duersus nemini, nunquam te preponens ulli.*

With whom thou art most conuersant and leadest most thy life,
So they be honest, yeeld vnto their studies without strife:
Be enemies with none that doe conuerse and liue with thee,
Nor yet prefer thy selfe before those that thy fellowes be.

For it is a note of a noble minde to doe mische, and speake of himselfe but little, as *Iugurth* did in *Salust*: and not like to those Thraulonical and bragging Soul-diors, whoe vvoonderfullie crake of their small dooinges, and make narrations of their ovne slender deedes with vaine gloriouse ostentations. Seeing then that vaine ostentation is odious to all men, let no man flatter himselfe, nor vvoman glorie her selfe in her wit, eloquent tongue and vvealthe, but so moderate al their actions, that they modestlie and lovvlie thinke and speake of themselues, least as Paule saith, *they feeme to loath and despise others*: and as *Horace* saith,

Rom. 12

Lib. I epi. 19.

Nec tua laudabis studia aut aliena reprehendes.
Thou neither shalt commend thy selfe nor other men reproch.

Thou shalt not once thinke vwith thy selfe to insult ouer other mens pouertie or misfortune, though he be thine enemie: but shalt rather pitie him, and thinke his misfortune vvorthe to bee lamented. For such are the checkes of Fortune, that manie from great vvealthe and large possessions haue come to extream pouerty and great miserie, yea and manie times made a verie pittifull end.

And againe, there haue beene other that from lovv
and

and base estate and from miserable seruice and bondage, haue risen to great wealth, honors, dignities and authority. Wherefore the which thou wouldest not should be done to thee, do not thou to any other. By this rule will Christ haue al our actions squared when he saith, Whatsoeuer you would that men should do vnto you, the same do you vnto them, that is: Giue to euery one honor, glory, helpe, aid and succour, and all other duties of humanitie which thou wouldest haue should be giuen to thy selfe. Be not hasty, rash, and inconsiderate in thy speech, neither let thy tongue run before thy vnderstanding, neither speake that at anie time which may repent thee to haue vttered. For there are a great many with whome wee liue that are verie slippery to trust, and lesse able to keepe silence, who not onely publish such thinges as come from vs vnawares, but doe speake ill, discredit and deface the good name and estimation of their neighbours, whome Horace instructeth with wholesome doctrine:

Protinus ut moneam, si quid monitoris eges tu,

Quid de quoque viro, & cui dic as, sape video.

Lib. I. Ep. I. 9

Per contatorem fugito; nam garrulus idem est:

Nec retinent patule commissa fideliter aures.

Et semel emisum vocat irrevocabile verbum.

I warne thee euermore if thou dost warning need, (heed:
That of whom and to whom thou speakest, thou haue a carefull
Erie harkners after newes, for they are teltales stil: (good wil,
Such wide earde blabs can nothing keepe though told them for
Such blabbings they do cal words irrevocable.

By which verses hee warneth euery one to speake sparingly and aduisedly of others, least any thing scape the vnawares, that may afterward snare thee & worke thee hurt. To bee short, hee warneth vs to beware of scouts and spies, who intrude themselues into al assen

blies to heare and finde some thing to carie to those careful reformers of maners, that wil not sticke them-selues vnder foolish pretences, to harken and listen in euery corner: so that it shall not bee lawfull for one so much as to whisper of any thing. And such is the disorder of their gouernment, that it shal not be lawful for any one to pronounce boldly y^e which the mind coun-selleth, reason perswadeth, & true & syncere religion alloweth, and y^e only for feare of talebearers, who haue honors & rewards bestowed on them, to the end they shew themselues wider eared & eied, in that infamous busines of spying, & most detestable work of listening: whoe are hated of their suborners, although they vse their ministry. For talebearing & bringing of newes pleaseth very many, who extreamly hate y^e talebearers theselues: & thogh their so doing do please them for a time, yet do they alwaies distrust such of loyaltye and faith. *Au. Cesar* hath verified it vnto vs, to whom when *Rhymirales K. of Thrace* insolentlie bragged what he had deserued: Indeed quoth *Cesar* I loue to haue treasons reuealed, but I abhor him that is the reuealer. For the same cause, as *Iulus Capitolinus* reporteth, did *Antonius Pius* the emperour roote out tale-bearers and accusers: that is, those kinde of men who were woont to haue the fourth parte of his goodes that was accused, as a reward for his tale-bearing. The Dutch-menne call these kinde of men *Aenbrengers*, which are so much the more hated of rich and poor, bicause they make mens deedes and vvords a great deal worse then they be. Wherfore *Marcus Philosophus* the Emperour, forbad the malicious reports and false accusations of these tale bearers and accusers, branding them with a marke of perpetuall infamie. *Saturnio* the parasite in *Plautus*, iudgeth it to bee a reprochfull and detestable thing to be a tale-bearer: saying, he had rather

by cogging flatterie, fill his bellie after the manner of his elders, then by priuie accusations & telling of tales hurt other mens goods, good name, and life, to inrich himselfe thereby. And yet those offices deserue no great praise among them that be wise, who wil neither giue eare to those phantasticall flatterers, nor let their mindes be drawne with faire wordes and inticements.

The pacifier of discords is to be praised.

Chap. 31.

 F any discorde or contention happen betweene Citizens or neighbors, it is an honest mans part according to his power and as farre as in him lieth, to quiet them, to take awaie the offence, to compound their discorde, leaste they grow v to outrage : to take avvaie their strife and controuersie : to reconcile them togither, to bring to vnitie and to offer himselfe earnestlie and faithfullie to pacifie their difference. Our Sauiour Christ placeth this office of humanitie not in the louuest place of happiness, when he graceth such as desire to make peace with the title of Gods children. From these and many other vertues wherewith Charitie, that is, a desire to deserue well of all men, is adorned, busie and troublesome folkes are most alienated and estranged, vvith whom all quietnesse is odious and hateful, but vvith a certaine badnesse of mind trouble all things, not going about to heale and salue matters corrupted with rancor and malice, but prouoking them with anger, doe as the Proverbe saith : *Adde oile to the Lampe, yea euen when kinges and princes are prouoked to anger, whose mindes by nature are stoute and fierce ; these with their wicked counsels doe more and more kindle and inflame them, then vwhich kind of people there is none*

none more detestable and loathsome, especiallie in causes of Religiō : from which al wicked affections ought farre to be remoued, least through ficerenesse & crueltie, mens mindes be rather alienated from godlines and pietie, then any waie with lenitie drawne to loue it. For whether we goe about to keepe the olde order of seruice in the time of poperie, or whether we goe about to take awaie those errors which crept into the church by little and little, and so to innouate or bring religion againe to her puritie : yet I suppose al thinges should be done with sound iudgement and aduise, doing it with reason, order and measure, least any tumultuous stirres rise thereof, as it latelie didde in the Lovy countries, where the Citizens mindes were dravvn into diuers factions, and Religion vvas brought in by force and strength, vvhich at the laste came vnto a lamentable issue. The stinking and venomous backbiter is no lesse hurtfull, then the tale-bearer, whoe vwith his flaunders, backbitinges, ill speeches, and reprochfull wordes, brings destruction to the guiltlesse, and strikes him dead with his infectious young. Which kinde of people Horace noteth in these verses and warneth vs to auoide.

*Lib. secundus.
Epis. 4.*

— *Absentem qui rodit amicurus,
Qui non defendit alio culpante, solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest, commissa tacere
Qui nequit, hic niger est, hunc tu Romane caueto.*

He that wil speake ill of his friend or mate behind his backe,
And wil not fend him fro those youngs that wold his credit crack
But doth intrap his neighbors mirth & every word he speaks,
Or forgeth nothing else but lies, or secrets alwaies leakes,
Thou Romane take good heed of him, for he is verie ill.

Salo-

Salomons admonition is much like vnto this when he saith: Remooue far from thee a wicked mouth, & let an euill tounge be remoued awaie. And a little after, Haue not to doe with euill speakers, because their destruction comes sodainlie vpon them. The holy scriptures doe in many places witnesse, that this furie of euill speaking was detested and loathed. And it was so hated of Augustine himselfe, that he caused these verses to be hanged on his parlor wal for all backbiters to see and behold:

*Quisquis amat dictis absentum rodere vitam,
Aut quem delectat lubrica verba loqui,
Aut plenis cyathis lepidos fatigare sodales:
Hanc mensam vetitam nouerit esse sibi.*

Who ere he be that loues in words to carpe the absents life, Or who so ere delights to speake deceitful words so ripe, Or else to tire his ieric mates with whole and ful-fild cup, Let them know they are all forbid with me to dine or sup.

For by this meanes he banished al such from his table and companie, which were either delighted with gluttony or backbiting, or such as delighted to speake filthie and vnchast words ouer the table.

*Let no man glorie in his wealth, or despaire in aduersitie,
but let him strengthen himselfe with Gods prouidence.*

Chap.32.

Seeing that in the whole course of mans life nothing is sure and certaine, nothing keepesth a meane or a continuall or lastinge course, but that by turne novve prosperite flattereth vs, and by and by (all thinges beeing chaunged) aduersitie oppresleth vs: we ought to strengthen our mindes with that constancie and indifferencie, that wee neither waxe proude in prosperite, nor yet

K

be

Prou.6.4
Pro.24
Ecclef.10
Exod.22
Psal.70
and 100
Ezech.22
Jacob 4
Rom.1

The Hauen

be cast downe or driven to despaire by aduersitie, but which waie soever the world do bend it selfe (as some times it altreth in a little moment) let vs incourage & vpholde our selues by the word of God and his prouidence, at vvhose will the world is ruled, and at vvhose becke all things are perfected, and to whom al euents of prosperitie and aduersitie should be referred, & not to the inconstancie and rashnes of Fortune. For God forbid that such as are indued with the knowledge of God should think any thing to bee doone by chance or Fortune, because God himselfe should be thought to be the onelie cause of all things.

Beware of too much curiositie.

Chap.33.

1 Cor. 5

Bee not too curious a marker of other mens matters, but bee carefull rather to corre^t thine ovne life, then to marke and obserue another mans. Paule the Apostle exhorteth euerie one not to gase on other mens actions, but to bee vigilant and watchfull ouer his owne, marking diligentlie whether hee doe anye thinge that may deseruedly bee thought wicked of other menne. For he would not that any man shoulde curiouſlie marke and diligentlie consider other mens dooinges that doe nothing belong vnto him, no though they commit notorious crimes: because there are many so far from Christian profession that they refuse al good counsell, and pursue those with deadly hatred, who leuell their actions by a ſouider rule of liuing; much like vnto those who are very ſick and yet despite the helpe of the Phisition, and had rather rot in their own corruption, then once to receiue a profitable medicine. Wherefore ſeeing it is not wisedome for a man to meddle with other mens

mens matters, nor yet to be curious in others affaires, the Dutch man quipperth these busibodies with this prouerbe saying, *Luttel onderwinc maeet veel vreeds,* that is, little meddling makes much rest. Hence is it that Paule putteth the Theffalonians in mind of their owne businesse, not permitting them to bee ouerbusie in other mens affaires. For it is a wonder to see howe busie we are to marke others affaires, and howe sharpe fighted to see into al that that they do; and how negligent vvec are to take view of our owne: vvandring in minde and cogitation abroad, vwhen at vvhorne with the Fairies we are as blind as Moles.

1 Thes. 4

Sic nemo in se se tentat descendere, nemo:

Persi. say. 4

Sed precedentis spectatur mantica tergo.

That none doth go about to see into himselfe not one, But al of vs behold their scrips that are before vs gon.

Like verses to these of Persius do eth Horace write vwhen he saith.

Quum tu prauidas oculis mala lippus inunctis;

Serm. I. sat. 3

Cur in amicorum vitiis tam cernis acutum,

Quam aut aquila, aut serpens Epidaurius?

— Denique teipsum

Concute num tibi quid vtiiorum inseuerit olim

Natura aut etiam consuetudo mala, namque

Neglectis vrenda filix innascitur agris. That is.

Thou blear eie when thou shouldest forefee thy falts w sinered eie
Why do'st thou int' thy neigbors falts so oft feuerely spie,
As doth the Egle or the snake of Peloponnes in Greece?

But to conclude in this.

Let eueryman search in himselfe where nature or ill vse,
Did anie vice at anie time sow in him by abuse:
For feare which serueth for the fire growes in neglected fields.

But seeing this vice of selfe-loue so much blindesth
the mind of man, and darkeneth his vnderstanding, y

K. 2.

he

Math.7.
Luke,6

he often flattereth himself in his sin: Christ doth sharply inuey against them, which look more narrowly into the life and maners of other men, then they doe into their owne: & who can curiously see the least mote in anotheres eie, that is, the smallest falt in another mans life and punishe them greeuously, when they neither see nor goe about to cast out the beame in their owne: that is, the notorious vices they themselues commit,

Keape a meane in attire.

Chap.34.

1 Pet.3

Genes.16

Ow as in the making of bankets thriftnes and temperance in diet is to be regarded: so in apparel and decking the body, a measure must be regarded, so y' nothing be made for pride and vaine glorie, but al things cut according to the vse and necessity of this life: so that if comelinesse and not an ouercurious finenesse be added, I iudge it to be euerie way tollerable. But seeing y' women desire to be decked & trimmed aboue al other creatures, who apparel themselues gorgeously, to y' end they may seem faire & beautiful to men: the apost. Peter warneth matrones, that they bestow not too much cost on their world of furniture, nor prostitute or set theselues to sale to such as may see them, nor to vse curled & crisped hair, gold, pretious stones, chains and bracelets: but with modest attire, sober & not ouercurious apparel, to please their husbands, by seeking to get their fauours & good wils, as those noble ladies *Rachel, Sara, Rebecca & Susanna*, did. But there are many in ours & our forefathers time who apparelling themselues with gorgeous apparel, and that after the forren and new cut, painting themselues like Pageantes, haue brought themselues to beggerie and extreame pouertie, who are then flovvted offsuche as helped them to spende their patrimonies,

monies, and of them also who by deceite, guile, craft, cunning and fraude, haue so scraped their wealth from them that they haue not so much as a farthing to bestowe on the relieve of the poore that are brought to extreame penury and want. So that seeing there are so many prodigall spenders, wasters and consumers of their owne goods and hunters after other mens: is it any maruel to see so many bankrupts & desperate debtors in al places, not only of the base and common sort of people, but also of gentlemen, Noble men, and such as carry the port of kings? who deceiuing the faterles and widowes haue so stripped them of all their mony, y they are neuer paid againe during their lives, much lesse satisfied after their death, because they haue laid more to paune th̄ their soules, which are condemned by their creditors. So that a while after their deathes their goods are al set out to sale, & the creditors striue who shall giue moste.

No man ought to despise his calling.

Chap. 35.

BE content with that state and condition of life which is allotted vnto thee in this world, bearing it patiently and soberly for the time, what estate, place, calling or degree soever it be. Paule requireth the like of the Corinthians by bringing in an example of bond and free, circumcised and vncircumcised, married and vnmarried, exhorting euerie one to beare his estate willinglie, and not to flee from Christian Religion for anie calling whatsoeuer. For as hee writeth to Timothie, Godlinesse is greate riches if a man bee content with that which he hath. But there are manie who repenting themselves of their calling and hating their estate, would

1 Cor. 7

1 Tim. 6

The Hauen

woulde willingly change it and place themselues in some other vocation: which if they cannot obtaine according to their mind and desire, or if it be not fit they should obtaine it; there is no reaon why they should pine themselues with grieve and sorrow, but should rather beare al things patiently and quietly, neither resisting nor murmuring against God the guider of all things, who with his singular prouidence guideth the world and prouideth all things for man, not onely as Cicero saith ingenerall, but also for euery one in particular. Which Dauid also noteth in many places, but especially when he saith. It is hee that frameth euerie mans hart, and it is he that vnderstandeth al his werkis. Wherefore let every man perswade himselfe of this, that God is the guider of al things for the best, & that there is nothing but is doone according to his will, iudgement and decree, that hee marketh what every one is, what hee doth, what hee purposeth, with what minde, affection, and pietie, hee honoureth religion, and what is profitable and expedient for every one. Wherefore if at any time things fal not out according to our desires, but that our expectatio is frustrated: yet let euerie man continue in that vocation whereunto God hath called him, vntill the fauour and grace of our heauenly father determine otherwise of vs. For he according to his will and pleasure changeth and altereth the course of al things in this world: for hee exalteth the poore and bringeth him to dignitie & honor, and he casteth downe the arrogante, proude and hawtie, and troubleth their seat of happiness: and he maketh the barren to become fruitfull and to bring forth many children.

Wherefore let every one content himselfe with his own estate though troublesome, constantlie hoping it wil

4. Reg. 20
Esay. 38
Iofua. 10.
Psal. 110.
Psal. 113

will turne to be better, trusting wholie in God, and resting in him, who taketh the chiefest care of man. To which also belongeth that of Esay : Thus saith the Lord God of Israell, your strength is in silence & hope. As the Dutchman saith : *Smycht ende verwacht*, that is, Hold your peace and attend. By which wordes he shaketh distrust out of the troubled and vnquiet minds of men, and exhorteth them peaceable and quietlie to expect Gods helpe and assistance : for it may come to passe, that in due time they shall obtaine the thinges they desire, so they distrust not his promises. For albeit it be sometimes long ere he holpe them, yet doth hee not deceiue them that seeke vnto him with a fervent hope and expectation. And when Horace that curious marker of humane things, saw menne inconstalitie and with great toyle troubled in that estate & course of life they were entred into, & perceiued their mindes to be so wauering and vnconstant, that euerie one loathed his owne vocation ; the merchant would be a souldiour, and the husbandman a ciuill Lawyer : he breaketh out in speeches, and asketh this question :

Serm. I. sat. 1

*Qui fit Mecenas, ut nemo quam sibi sortem
Se:uratio dederit, seu fors obsecrit, illa
Contentus vivat laudet diuersa sequentes?*

Sat. 1

Mecenas, how comes it to passe that no man likes his lot,
Whether by reasons choice or chance it was acquired or got,
He liues not therwith please, but lauds those y do folow chāge?

Which he prosecuteth a little after with an excellēt prouerbe, metaphoricallie taken from the labour of Cattell, saying :

Optat ephippia bos piger, optat arare caballus. *Lib. 1. epi. 14*
The sluggish oxe the saddle seekes, the horse would haue y yoke.

Whereby hee noteth that it is naturallie ingrafted in the braine of man, to repent him of his estate, desiring

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desiring to change for another, and thinking those things which hee hath not prooued to bee farre better then those he is well acquainted withal. In an other place he addeth the reason why mans mind doth thus wauer with lightnesse and inconstancy, by bringing in a contention, rising about the delights of the Ciuie and of the countrey , where one praiseth the affaires of the citie, and the concourse and stir of the people: and another commendeth the quietnesse of the countrey and the pleasure of the woods. The words wherewith they argue betweene themselues are these.

*Rure ego viuentem, tu dicis in urbe beatum,
Cui placet alterius, sua nimurum est odio sors.
Stultus uterque locum immeritum causatur inique.
In culpa est animus quis se non effugit unquam.*

I say in country, thou affirmst thy selfe in City blest,
He that an others life doth like must needs his own detest:
And both these folks without desert do fondly blame the place
When both their minds are in ſy fault which chāge in every cafe.

Very truly in mine opinion doth the Poet blame mans minde, and laieth all the fault vpon his rashnesse and vncertainty : for when it is led by worldly affections and not by reason , it is tossed no otherwise then a ship in the rage and storme of the ſea, which is euery moment ſubiect to change. Whereby it commeth to paſſe that what kind or trade of life ſoeuer he embraceth doth not conſtantly continue thereinto the end, but muſteth which way he may co paſſe another which he hopeth wil be more profitable to him: wheras ſy chāging his ſtate of life altereth not his affections, nor taketh away his cares, because these things conſift not in affaires of his calling, but do only riſe from the motiōs of his mind. For whether a man change his ſolitarines to company, or alter pouerty to riches and plenty, his minde

mind is never the quieter, because hee hath not put away those troublelome motions which are altogether repugnant to reason. It hapneth to these men(as *Plutarch* and *Basile* affirme,) as it doth to those that commit themselves to the main ocean sea, to the end they may come to some wished porte, for they are no lesse troubled with sea sicknesse, lightnes of the braine, and vomiting in a tal ship, thē if they had gone in a slender barke. So that their sicknesse is alike in both: because flegme & choller do accompany thē in both. So those that would change their state of life cannot obtain trā. quility of minde, vntesse they wholy shake off their af. fections, and governe all their actions with the rule of reason. Therefore *Seneca* faith very wel: I take the first argument of a staied mind to be ability, to stād at a stay with it selte, wherfore I am glad *Lucillus*(quoth he) that thou dost not run about and wander here and there. For that man that would be euery where, is no where. So that it will nothing auiale to go beyond the sea, to change from one city to another, nor to followe somtimes this, and somtimes that kinde of life. For if thou wouldest auoide those discommodities y trouble thee, it behoues thee not to absent thy selfe from that place where thou art, but to alter thy selfe from that which thou art, pacifying thy mind, shaking off naughty af. fections, and guiding al thy actions & studies with rea. son, counsaile and wisedome. For

Cælum non animum mutant qui trans mare currunt.

They change the aire but not their minds which go beyond y sea

And we must fight against these troubled affections, which do distract our minds into so many sundry op. nions y leapeth backe from his intended profession vp on every light occasion, with the word of God and his healthful doctrin: because it only maketh a staggering

L and

Ad Luc. ep. 1

and wauering mind to become constant, yea andc on tent also with a mans state and calling: so that we shall neither forsake it, nor loath it, nor yet ambitiously or couetously enter into any other.

Flee the company and fellowship of the wicked:

Chap. 36.

2 Cor. 3. de ira.

2 Cor. 35

Lie the fellowship of y wicked as a most deadly pestilence: for maners as Seneca saith, are learned of our companions, and as the bodie catcheth diseases, so vices by lewd speech do possesse the mind and infect it, in such sort that the aire is not more healthful for the first, then honest company is for the latter. Brute and wilde beasts may serue vs for a lesson: for they being vsed and acustomed to the companie of men become gentle and tame: and as y nature of honesty indueth hir followers with vertue, so the condition of naughtinesse and dishonestie doth corrupt and defile her louers with vice. Wherfore Paul the Apostle, least any one should bee seduced from the truth, the hope of saluation, the trust to obtaine immortality, and from the sowndnes of maners, diligentlie warneth the louers of religion that they conceiue not their opinion, to perswade themselues no part of man liueth after corporall death, nor that the whole frame of our bodies and soules do altogether perish as the brute beast, which the wicked and such as are forsaken of God, doe earnestly put into the minde of the ignorant, and so by this most daungerous opinion doe turne their wauering minds from the certain, yndoubted and most wholesome doctrine of Christ. Whereby we may see the Apostle by al meanes laboureth to draw Christians from the conuersation of such, who

by

by their subtile doctrine do draw the ignorant into errors: for thus doth hee illustrate and lay open his exhortation by a sixe footed verse of *Menander*.

Corrumptunt bones mores colloquia prava.
Good maners are quickly defiled with filthy lewd speeches.

We must bridle our tongues not onely from filthy, but also from idle words.

Chap. 37.

Owe if wee heare Christ condemne idle words, that is vnproufitable, vain, friuolous, and to no purpose, and which are spoken to the profit neither of the hearer nor speake
Math.12.
ker, so that hee will require an account of them in the day of iudgement: how much more then as Paule saith, are vncleane and scoffing wordes, filthy mirth, vnhonest iestes, and vncomelie talke to be detested, which do greatly hurt good maners. To be short, taunting mockes and biting speeches, which as they leauie a bitter remembraunce of them in the minde, and like waspes flyinge awaie from vs dooe leauie their stinges behinde them in vs, are the onelie causes of hatred and debate amongste vs. For as soone as the matter commeth once to multiplicatiōn of wordes, and figuratiue and crooked speeches are wrested to and froe, it commeth in the ende to a bloody battell, and after that pricked on with manie accidentes, they are stirred on to an extreame hatred and vnappeasable anger, which when it is once inwardlie conceiued, and deeplelie imprinted in their heartes, then doeth it moste shewe it selfe when all things seeme to bee hysht and forgotten. Moreouer, contentions, rage of euill speakinge,

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Cap. 4

1. Cor. 1.

John. 15
Colos. 3
Ephes. 4

Cap. 4

Tim. 3.
Titus 1.

and skoulding, doe more displease the Apostle Paule then can be expressed : for he warneth the Galathians to abstaine from such vicious and naughty affections, not suffering those biting quips to be vied among them, nor any tauntes or desire to back bite , least while they one bite, quippe, and vexe another,they after the manner of beastes , doe one teare and consume another in peeces. Hee also doth the same with the Corinthians, whom he louingly exhorteth to mutual agreement in the name of Iesus Christ, exhorting them that through hatred and dissention they fall not out among themselves, but that they agree and be of the same mind & opinion. Paule taketh his example from Christ, which by so many means teacheth them to be louing & charitable one towards another, which is the only band of charity and fulfilling of the lawe. For there is no need of the spurs of the lawe , where good will is practised, and where one freelie and ardently loueth his neighbour. But because lamentable, tragical, and grievous hurliburlyes haue risen through the incontinencie of the tongue , especiallie when one disgorgheth the poison of his anger towarde another : Paule doth wholsomelie instruct the Colosians and in them teacheth vs what measure wee shoulde keepe in our wordes, saying : Let your speech bee gratisious and seasoned with salte , that you may knowe howe to aunswere euerie one , that is , let not your talke bee ouer merrie and pleasaunt , least it turne to wantonnesse , nor yet too senere , crabbed , and bitter , leaste it offend , and driue awaie or alienate the hearers , but lette your communication bee louelie seasoning it with the salte of wisedome . Hence also commineth it that hee requireth meekenesse and gentlenesse in the Bishoppes and ministers of the Church,not suffering their

their flocke to be chidden and intreated roughlie and vncourteouslie. For seeing that Paule in all the course of our life, as wel in wordes as in deedes, doth measure and trie exactlie all thinges by the rule of comelinesse and honesty: & seeing the intemperance of the young, beside backbiting and euill speaking, deceit and reproches, doth also with filthy and naughtie words infect sincere and pure mindes, he also studieth to take avvae these vices from the mindes of men. For thus doth hee frame the young of the Ephesians, and composeth their mindes. Let no vncleane word or filthie speech (saith hee) come out of your mouth, but that which is good to edification, so oft as need requireth, that it may give grace vnto the hearers, that ^{C. p. 4} is, that it maye instructe the hearers and profite them. Nowe because all vices are linked togither, and one so buddeth out of another, that all euill resteth in the minde of man, hee saith: Let all bitternes, enuie, anger, hatred, chiding and euill speaking, bee taken awaye from you, and all iniquitie; being courteous and mercifull one towardes another, forgiving one another, as God through Christ forgave you. The same ^{Cap. 12} hee also teacheth at large to the Romanes, exhorting that their loue bee not in vain, but that they pursue that which is euill with hatred, that they bee ready to loue one another with brotherlie loue: that we go one before another with honor; that is, in helping and performing our duties, let vs one ouercome another, that they applie themselues according to the time, that they stay themselues with hope, that they speake well of such as persecute them: not wishing euill vnto them, not cursing them; that they be like minded one towarde another, that they haue no proud; conceit of themselues: that they recompence not euill with euill:

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will: that they give place to anger, and reuenge not themselves, & that ouercomming their enemies with the duties of godlines, they constraine them to amitie againe: for this is to burne ones enemie, and to heape coles of fire vpon his head. And therfore among other thinges he there noteth at large, he thinketh it meete that all men exercise the duties of godlines to vawardes their neighbors, applying it to euery one. For as Cicero witnesseth, Affability & curtesie in speech doth reconcile man to man: and obedience and desire to deserue well of euerie one, getteth a continuall & lasting friend ship: which seeing it maintaineth mutual loue among y heathen, it ought to be much more ardent amongste those that are bound vnto it by the law of Christ.

Pro.25

Lib.1.Offic.

Deceit and dissimulation in our wordes and whole course of life is to be detested.

Chap. 38

Phil.4

Learne alwaies to speake the trueth, for it is a note of slauerie and not seemelie for a free man to lie, and to speake doubtfullie, intricateli, confusedly, stuttinglie, & like a coun terfai. Wherfore Paule the apostle faith grauelie & seuerely, whatsoeuer things are true, whatsoeuer things are comelie and honest, whatsoeuer thinges are iulte and agreeable with the truth, whatsoeuer things are pure and syncere, whatsoeuer things are apt to nourish loue, whatsoeuer things are of a good name: that is, that bringe good report and estimation, if there bee any praise, that is, if there bee anie thinge agreeable with vertue and vworthie to bee praised, these thinges thinke, that is, let these thinges bee pleasant vnto you, imprint these thinges deepeley in your mind, let these things

things be alvvaies before your eies, let these be deeplie set in your harts, and these things seek with tooth and naile to get and exercise them in your liues and conuersations, and the God of peace shal be with you. For as the same apostle saith: to such as loue God, al things shal be giuen to them for good, that is, they shall haue good successe.

Rom. 8

Avoid selfe-loue and the perswasion of perfect learning.
Chap. 39.

Seinge an ouer ripe conceited opinion oflearning is a great hindrance to study, because it forelloweth and slacketh hir proceedings: we ought diligentlie to beware, least either in studie or any other kind of art whatsoeuer wee go about to attaine vnto, that wee haue not this conceit in our selues, to think we haue gotten that, which indeed we come very short of, or which is vnowne to, or at leastwile not thorowlie known of vs. For there are many selfe-louers that do applaud and flatter themselues with a vain conceit of learning, supposing there is nothing wanting to perfect their knowledge and godlines, thinking themselues to haue got the end of their iourney, when they haue scarce attained the midwaie. Wherby it comes to passe, that many ripe wits taking on them matters of great importance, neuer come to the perfection of them. Which when *Fabius* perceiued, hee required of al professors either to be learned, or else not acknowledge themselues so. For there are none worse then thole personnes, vwho hauing a little passed their A, B, C. conceiue of themselues a foolishe perswasion of learning: for they will neither submit themselues, nor giue place to such as can skilfullie teach them, but with a certain lostines wherwith they

lib. 1. cap. 2

they are puffed vppe, will proudlie presume to teache others their ignorance. And in our age there are a great manie which impudentlie leape into the pulpit vnexercised in that practise, vnfurnished with force of speech, indued with no kinde of knowledge, nor scarce any insight into holie vrity. Wherby it comes to passe that their greedie auditors are neither refreshed vwith the foode of vwholsome doctrine, reape no conforte from the worde of GOD, nor any nourishment vnto their soules, but onely learne meere trifles & old wiues superstitions. I bring them also into the same ranke, who neither indued vwith reason or experience, doe take vpon them the office of a Physician, and exercise the art of Surgerie, to the hurte and death of manie a man. Seeing therefore a bragging vaine perswasion of learning is a great hurt to excellent wittes: the studious and such as desire a perfect knowledge in learning, must labour by al meanes to get all the aydes & helps that may bring their studies to perfection, reiecting & casting off all conceit of learning inough: so that if they haue any thng profited therein, they must not rashlie desist from and forlake their purpose, but go on so long forward till they attaine the ende: that so running out their race, they may at last obtaine the crown or at leastwise come neare it. Let not, I say, that same foolish and hurtful opinion to fine vvit, once enter or at leastwise staie in thy mind, who when they are once entred into the porch, entrance, or principles of learning, thinke they haue done the dutie of good schollers, and obtained that which indeed they come short of, and are farre remoued from, because it vvorleth this in the mindes of men, that they waxe lasie before they come to their iourneys end, do al things slackly, and proceed not on forward, but like the sluggarde or trifler,

trifler, who running in a race, dooth not cheerefullie make hast to get the goale, but looking backe and stan ding at a staie, permitteth another to winne the price, to his great shame and reproch. In this case I thinke it best to followe Paules example, who in dooing the dutie of an Apostle, and in setting out and publishing the doctrine of the Gospell wherin our saluation standeth, excellentlie confesseth, hee had not attained to that he sought after, and yet lets slip no occasion to fi nish his course manfullie: labouring with al indeuor to obtaine the marke set before him being the reward of his heauenlie calling: that is, the blessing of God prepared for euery one through Christ: so that hee seemed to forget those things that vvere behinde him, which he had doone, not willing once to call them to minde againe, and to set his minde wholy on those things that vvere before him, and which hee had to fi nish, casting aside all things that might hinder him fro hastening to the marke and rewarde of immortalitie. To this purpose also serueth that saying of our sauour Christ: Who soeuer putteth his hand to the plough, and looketh backe, is not fit for the kingdome of hea uen. By vwhich similitude taken from the labor of him that plougheth and tilleth the ground, hee warneth vs when we haue once begun to take vnto vs the busines of our saluation, to continue and goe on till we come to the ende, neither bending our mindes to weake and fraile thinges, nor to bee drawne awaye or of our selues desist from our purpose, but to perfect and finish it being once well begunne. For delaie and procrastination in matters of saluation are daungerous: and a slacke or slender proceeding in a thing well begunne, is worth nothing. Paule also preparing himselfe to ^{1 Cor.,} such a iourney as this, would not hinder his course, or

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*Virg. lib. 5.
Actu. 1.*

make any delaie, taking an example from those which in trying of maisteries desired the price : where euerie one is purposed to trie and suffer al things, yea and to pawne dovvne his life for praise, so he may get the price and applause of the people. And *Horace* a heathen Poet, and yet a most excellent teacher of maners, when hee perceiued vvhat hurt slacknesse and delaie vvere in attempting any exploit, he taketh an example from an infamous acte, to exhort vs to profitable and wholsome things, saying :

Lib. 1. ep. 11

*Vt iugulent homines, surgunt de nocte latrones,
Vt te ipsum serues, non expurgisceris? atqui
Si nolis sanus, cur es Hydropicus? & cur
Quae laedunt oculos, festinas demere, si quod
Est animum, differs curandi tempus in annum?
Dimidium facti, qui bene caput, habet, that is :*

Theeues in the night wil raise thermelues y they may murder me
And wilt not thou to saue thy selfe awake out of thy den?
And if thou couertst to haue health, why art thou dropsy-ful?
And why those moats y hurt thy eies dost make such hast to pul,
Since alwaies thou deferst to cure thy minde from yeare to year?
He that hath wel begun a thing, hath halse atchieu'd his geare.

*Lib. 2. recte.
Amor.*

This saying doth Ouid thus interpret :

*Vt corpus redimas, ferrum patieris & ignes,
Arida nec sitiens ora leuabis aqua.
Vt valcas animo, quidquam tolerare negabis?
At pretium pars haec corpore manus habet.*

So thou mayst saue thy corps fro death thoult suffer sword & fire
And thogh thou thirst yet wilt not quēch with water thy desire :
But that thy soule may liue in health thou nothing wilt indure,
Yet shee's preferd before the corps & reckned much more pure.

*Math. 24
Luke, 11*

Christ also is conuersant in the same argument pric-
king

king vs on to diligence, and prouoking vs to keepe watch, bringing a parable from the vniust and faithles husbandman, and from theeues and breakers into hou ses by night: for as thole are addicted to their profit, and take hold of euery occasion to get something, and to fylche and steale awaie other mens goodes: so is it meet that every one be watchful for his saluation, and let not opportunity slip, whereby in time and season he may get those things for himselfe that make for his saluation, and are profitable to his mind and soule.

Makke choice and triall of thy familiars and friends.

Chap. 40.

 He prouerbe warneth vs not to admit anie rashly into our friendship without sufficient triall and choice made of them before: but onely such whose vertues are tried and honesties approued, for it saith: *Nec cuius dexteram in- ieceras*, which the Dutchman interpreteth thus, *Siet wie ghy byder handt nempt*, which vvee may thus English: Let vs not ioine handes (that is enter friendship) with euery man. A similitude borrowved frō dauncers: for young men when they goe to dance reach not out their hands to euery maide, but first weyeth and considereth vvhether they be base or noble, foule or faire, and then chooseth one of them. The same regarde ought also to be obserued in the fellowvship of this life and in entring into friendship with any. For there are many so ignorant of the things of this world, that they being not able to put a difference between true & fained friendes, receiue all vwithout any difference into most secret familiarity, yea and that before any triall made of them, vwhom they afterwards find to be meer sycophants and dissemblers.

Wherfore as it is meet thou shouldest be faithful to al,

Eccle. 8

so thou must not rashlie giue credite to anie, vntill (as the Prouerb saith) thou hast eaten a bushel of salt with him, that is, till thou hast learned the whole course of his life, and searched into and tried his maners and disposition. To which agreeth that of the wise manne : Tel not thy secrets vnto a straunger, for thou knowest not what he vwill bring forth : that is, what trouble he hathceth. Open not thy minde to euerie one, least he requite thee with euill, and reproch thee to thy face. The lightnesse and inconstancie of men is the cause why the law of friendship is not euerlasting : and therfore many perswade themselues that we shoulde so accound of our friends, as those that may once become our enemies ; and so prosecute our enemies in our hatred and quarrels, that when anger is past, we may receiue them againe to fauour and friendship. For thus doth *Martiall* affright vs from too muche friendship and familiaritie with any.

Lb. 12

Si visare velis acerba quedam,
Et tristes animi cauere morsus :
Nulli te facias nimis sodalem.
Gaudebis minus, & minus dolebis. which is,
 If thou wilst escape from some bitter things,
 And flie the remorse thy conscience bringes:
 See that thou be too friendlie with none,
 So shall thy ioy be lesse, and lesse thy mone.

Offic. 2.

And their opinion is not altogether vnreasonable, nor much disagreeing with mans nature, who thinke debate and enmitie shoulde bee mortall (that is, once haue an ende) and friendship that is linked together in a faithful fellowshippe of mindes and firme consent of willes, should be euerlasting. For they escape not the name of lightnesse and vncostancie, who rashlie suffer

fer the bondes of friendshyp to bee broken. Wherfore , Cicero thought those friendships y^e were not throughly approued, should be dissolved by little and little, and not violently broken.

Be surety for no man without consideration.

Chap. 41.

Offer not thy selfe to bee surety for any man rashly or vnauidisedly: for hurt alwaies hath to suretishep. For hee that pauneth downe his credit for another, offereth himselfe to danger. And if the principall faile the surety is punished , and must pay the debt hee assured for another . Wherefore *Salomon* most skilfull in all things belonging to man, affrighted his sonne from being easily intreated to enter into suretishep, saying: My sonne, if thou bee surety for thy friende, thou hast fastned thy hand to the stranger, thou art intangled and trapped with the words of thy lippes, and art snared in the words of thy mouth, wherfor make hast speedily (faith he) to deliuere thy selfe from the hand of thy neighbor. But yet ought not this to be too strickly obserued, because we ought many times in matters of waight and vrgent causes, as neede requireth, to helpe our friends, and to doe good to those that are tied vnto vs by the law of nature, yea we must lay down our credit, goods, and life to somtime for them, yet must we not for their fakes decline from y^e truth, nor doe any thing for them contrary to honesty , but as the prouerbe saith, wee must assist them til we come to the altar, that is , wee must not passe the bounds of religiō to pleasure them: for there is no reason why a man to profit his friende should hurt his own conscience or make breach of religion.

Beware of flatterers which the Dutch man calls Playm-
strikkers.

Chap. 42.

Seeing that assentation and the knowledge or rather the crafte of flatterie , through a certaine artificious deceite of wordes beguileth such as are honest simple men: I warne thee to take heede thou open not thy eares to their flatterie , nor suffer thy selfe to bee tamed with their cogging and intyning speeches. And that I may arme thee, these are the notes whereby thou shalte knowe a trusty friend from a false and deceitfull flatterer , for the first wil frelie and grauely admonish thee of thy duety , to whome hee wisheth all good fortune may happen, which Salomon placeth in the best part of friendship: But the flatterer wil alwaies sooth thee vp and claw thee, approuing that thou doest, reioiceth at thy misunderstanding of his wordes, harkeneth vnto thee in all things, and frameth his flattering words not only to thy wil, but also to thy becke and countenance. *Gnatho* in Terence doth excellently paint out these kind of people , who teacheth this parasiticall discipline, and shewes how he was wont to winne the hearts of men vnto him, saying:

*Est genus hominum, qui esse primos se omnia rerum volunt,
Nec sunt, hos consector, hisce ego non paro me ut rideant:
Sed his ulro arrideo, & eorum ingenia admiror simul;
Quidquid dicunt, laudo; id rursum si negant, laudo id quoque.
Negat, nego, ait, aio: postremo imperavi egomet mibi
Omnia assentari. Is questus nunc est multo uberrimus.*

There is a kind of men which would be chiefe of all,
And are not these I haunt, not that I would be mockt:

Prou. 27.
Egyp. 30

Eunuch. act.
3. Scen. 2.

But

But these I flout, and yet withal I wonder at their wits,
What ere they say I praise, deny they, yet I praise,
Their no is no, their yea is yea, and I command my selfe
To sooth vp all, this gaine is now become the greatest of al.

Wherefore, seeing flattering and faire speeches is detestable & odious with al men: albeit thy wealth be smale and slender, yet neuer yeeld thy selfe to be a parasiticall *Gnatho*, nor once purpose in thy minde to become a flatterer. For that same tickling of the eares getteth the fauor of many for a time, but it vanisheth and lasteth but a little while. And sometime gaine is gotten thereby, but it is with infamy and reproch: for in the ende when the deceite is discouered, it is verie hurtfull to his maister, so that there is no gentleman-like man that is freely brought vp, can indure to bee branded with so vile a marke. Olde craftie foxes and wily companions, who with a foxlike subtily and deceite do circumuent and beguile the simple with their wily and crafty cunning, are much like these flatterers, who like the *Hyena* and Crocodile greedily gape after other mens goods and wiues, at the first sight or shew are flatterers, but afterwardes indeuour to hurt and destroy thee. Of this brood also are these crafty and subtle fellowes, who being very officious in their duties, are ready at all assayes to shewe their obedience, and insinuate themselves into the familiarity and custome of mens liues, with a minde, intent, and purpose to scrape and get some profit from them. For taking euery opportunity proffered, their eies and handes are ready to spie out and trusse vp somthing or other. Wherfore trust no man rashly, til thou haft seene some signe of his faithfulness and honesty.

Certaine precepts applied to good life.

Chap. 43.



There are many precepts giuen by learned men, how to lead a good and godlie life, so *Martial* hath deliuering some very profitable and honest; by which as with the forefinger he sheweth by what means one may leade his life profitablie, and not only auailable for the health of the body, but also for the quietnes of the mind, and these are the precepts:

Lib. 10

*Vitam que faciunt beatorem,
Iucundissime Martialis, hac sunt.
Res non parta labore, sed relitta,
Non ingratius ager, focus perennis,
Lis nunquam, toga rara, mens quieta,
Vires ingenuae, salubre corpus,
Prudens simplicitas pares amici,
Coniuctus facilis, sine arte mensa,
Rex non ebria sed soluta curis,
Non tristis thorax, attamen pudicus:
Quod sis esse velis, nihilque malis:
Summum nec metuas dicem, nec optes.*

Those things that make a happy life
are these my pleasant *Martial*,
Goods left by friends, not got with paine,
a fruitful field, fire diurnal,
No strife, small honor, quiet minde,
great strength, and body that is sownd:
Wise simplicenes, and equal friends,
thin diet, no boords that abound,
No drunken night, but void of care;
No angry wife, but one that's chaff:

Lxx

Let thy state please thee, couet noughe,
Wish, nor be at Doms day agast.

These commodities of this life if thou canst not obtaine altogether according to thy wishe and hearts desire, thou oughtest not to repine at it, and kill thy selfe with sorrowe: but rather refer al things to the wil of God and his prouidence, who is the only guider of all thinges in the worlde. For so was Dauid wont to doe in all his actions, whether they happened to him aduerselie or prosperouslie, where hee subiecteth all thinges to Gods power, nothing respecting chance or fortune, attributing all the course of his life to him, and saying: The course of my yeares are in thy hands, that is , all my dayes are guided according to thy will. Psal.30.

*Of exercise, whereby the decayed strength both of bodie
and mind is repaired.*

Chap. 44.

Seeing that mas nature is not able to endure, yn lesse it haue breathing times to refresh it with libertie: we must often times give ouer labour for a while, least the strength of body and minde wax fainte, and bee ruined with too much toile and busynesse. And as quiet and seasonable sleepe refresheth and strengtheneth the members that are wearied with labour: so the slacking of meditation doth quicken the minde that is wearied with studie and ouermutch watching, and repaireth the sleepy and tyred spirits. Our elders, if at any time they could get so much leisure as to rest from the functiions and publike busynesse of the Commonwealth, woulde recreate themselues with the exercise of husbandrie , taking therein no lesse profit

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profit then pleasure. For besides the woodes and meadowes which are pleasant to the eies, & besides arbors hedged in with trees, & decked with yong shoots, besides the commodities of manors, farms and pleasant howses in the Countrey, they reape such a gaine by a well tilled and plentifull grounde, and by a fruitfull haruest, and yearely increase, as is both honest and plentifull. For profit gotten with honesty and iustice, is not to be blamed of anie man. And of al things as *Cicero* witnesseth, whereby anie gaine is gotten, there is none better then husbandry, none more plentifull, and none more seemelic for a freeman. Insomuch as *Hesiodus* thinketh, there is nothing so kingly and honorable, as the tillage of the earth, and exercise in the worke of husbandrie. Whereby it came to passe that the Romans lothing the Citie, as it were deliuering themselues from bondage, woulde goe into the Countrey. For there many thinges are profered vnto thee, wherewith at certaine times thou maist delight thy selfe: for nowe time and occasion affordeth thee to prune and cut thy trees, by and by the plesant spring inticeth thee to graft thy slippes on some other trees, & a little after the season requireth thee to trim thy vines, when sprouting with their buds, they match the tops of the Poplars.

*Horat. in Od.
Prig. 1. Geor.*

*Nunc captare feras laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare saltus,
Insidias auibus moliri, incendere vepres.*

Now maist y catch wild beasts in snares, now take thō in a net,
And often times w dogs go hunt through woods & forests great,
Now laying traps for little birds, now burning vp the briars.

Birding and hunting is very profitable for young men that are come to their full growth, yea it is a verie fit exercise, and in no wise to bee blamed, so that they be not too much addicted, & spend not al their la-

bour in pursuing and tearing wilde beastes in peeces, neglecting in the meane time the gouernement of their howfen, or more waightie affaires. But to recreate ones selfe in geographicall tables, and sitting quietly in a study, to trauell all ouer the whole compasse of the world, and to measure the countries far and neere dispersed with a mans eies and compasses, rather then with great wast of wealth, trauel them ouer with ones body, is a wonderfull delight to the minde. Among these maps and descriptions of the earth, I place those pictures that are artificially handled, and skilfully set out in diuersity of colours, or such as the Greekes call μωνχρωμάτος, that is, of one colour like our antique worke, which delights the eie with no vaine shewe especially if they be not superstitious, but expresse lessons of vertue and godlinesse, such as are the histories of holie Scripture. And therefore verie vwell did our elders cal paynting dombe poerie: albeit in deede pictures can speake, and are liuelie, and not domb. But the delight of Musicke, as it is honest, so is it passing plefaunt, vvhetherwith the minde vwhen it is vwearie, is greatly refreshed and quickned: for vwith the concent of voices, and the sweete noise of instrumentes, it doeth not onely delight the eares vwith the sweetenesse of the note, but the sovvnde also spreading it selfe euerie vvay through the arteries, doeth stirre vppe both the vitall and animall partes, shakinge off the darke mistes and clovdes of the mind, maketh it much more actiuе and prompt. Which was the cause that *Pythagoras* woulde oftentimes awake his minde with his harpe, when hee purposed to watch, that hee might bee more nimble in doing his duetic and performing his dailie labours: and againe when he vwent to bed, hee vwould quiet his minde vwith his

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lute, and pacifie his troubled affe^tions. We reade also that *Epaminondas* Prince of Greece, would sweetly sing to his Lute, and all Greece, as *Cicero* witnesseth, did thinke the depth of knowledge to consist in singing and playing on instrumentes: for whosoeuer was not skilful in that art, was accounted most vnlearned. So in olde time they were wont to sing to the harpe the actes of Noble men and Kinges, for thus sayth *Virgill*,

Lib. I. Actis

Cithara crinitus Iopas

*Personat aurata, docuit qua maximus Atlas.
Hic canit errantem Lunam, Solisque labores;
Vnde horum genus & pecudes, unde imber & ignis
Arcturum pluviisque Hyades, geminoisque Triones:
Quid tantum Oceano properent se tingere Soles
Hiberni, vel quæ tardis mora noctibus obstet.*

Bushayrd *Iopas* plaid on harpe that which great *Atlas* taught,
He sung y^e labors which the sun & wadring moon hath wrought,
Whence men & beasls, water & fire, did their beginning gaine,
Arcturus, rainy *Hyades* and cake the *Trions* twaine.
And why the Northern stars make haft into th' Ocean sea to due
O what's the hindrance that doth vs of longer nights deprive.

The vse of this recreation was not wanting among the Hebrues: and that it was regarded and much esteeme^d among great men, besides others, the history of *Dauid* doth shewe it. For that Prophet vsed to sing psalmes to his harpe, and with the sownde thereof to quiet the mad minde of *Saule* when it was vexed with an euil spirit and black choller, and so to bring the king againe into his right minde. And *Elizeus* the Prophet being greeued with the importunate interruptiōs of the kings, v^ewould take his psalterie in hand and quiet his minde with sweet harmonie and musicall consent: and when all trouble vvas remooued and his affe^tions

1 Reg 16.

4. Reg 3

sections quieted, inspired by the holye ghost began to prophesie the successe of the three kings. Moreouer that musicke was vsed at bankets the scriptures in manie places do witnesse. For thus saith the Wise man, taking a similitude from pretious stones set in golde: *Eccles.3.2* As the Carbuncle beautifieth the golde, so doeth musicke at a bankette with a little vvine. And in another place he saith: As the Emerald whose greene colour is bright and delectable setteth out the gold, so dooth the harmonie of singing at a pleasant banker. But least anie one should vse and occupie these delightes more then necessarie requireth, hee shewveth by the vvaie vwhat should be preferred before it: saying, Wine and musicke reioice the hart and minde, but the studie of vvidome more then them both. *Eccles.4.0* Trulie Esay blameth the drunken and such as are giuen to feastings, and to delight themselves with musicall instruments: but it is onely for this cause, that they regard them more than God, because they giue not thankes to God for any of those things they so plentifullie and abundantlie enjoy. *C. p. 5* For thus hee threatneth them: Woe bee to you that rise vp earlie to followve drunkennesse, & to drink til the euening till you chafe at the vvine. The Harpe, the Lute, the Organ and the pipe, is at your bankers, but you nothing regard the actes of the Lord, nor yet consider his handie vworke: that is, you liste not your mindes and eies vp to him, from vvhose bountifullnes and liberalitie these things come. Amos the prophet speaketh of the same matter, taunting the wanton and such as liue prodigallie with threateninges, after this sort: Woe be to you that are rich in Sion, that walke so lordelie, lying in iuory beds, and playing the wantons in the streetes: vwhich sing to the sownd of the psalterie, drinking wine in full cuppes, and anointing, /

your selues with most costlie ointments, and not one of you pittieith the case of the poor, or greeueth at the miserie of the afflicted: there is no respect or heede taken of the needie, neither doe you giue God thankes for his benefites. Wherefore the delight in musicke and vwithall a moderate vse of vvine and meate, wherby the drovysie and heauie spirites bee strengthened and refreshed, & vwhervwith the melancholike fumes bee dispearsed, are no vvae blameworthie: and therefore should not be condemned with any feueritic, vnlesse by abuse and ouermuch vse of them wee preferre them before heauenlie thinges and our saluation. Among easie exercises and suche as are not combersome and laborious, riding is numbred, the vvhiche is doone either by horse, waggon, or barge. Also walkeinge abroad in the ayre, such as our greene alleyes in gardens afforde vs, and vnder the Vine when it is carryed along yppon poles: or vnder faire green arbours like vnto a vaute or backe of a lute; such walkes are no lesse profitable then pleasant.

Nowe if it so fall out that in thy walkings thou wax wearie and faint, there want not in a curious garden, bankes and resting places to sit downe on in the shade, where by taking the coole ayre ȳ mayst qualifie thy heate; but when it seemeth good vnto thee to sittie in the Sunne, or walke abroade in the open ayre: thou mayest doe it either in the fielde or else in some highe Gallerie or Leades. And as among moderate exercises, reading with a loude voice and declamations, are fit for such as are schollers and Civilians: so wrestling and playing at Tennis, and all exercises of artillerie or shooting, are good for them that be strong and lustie, and approoued by Galen in a little booke that he published: and so is sworde-playing, and running a

Tilt,

Tilt, vvh hereby the natural heate is increased, and ther-
by dispearsing the bloud into euerie member, the body
getteth strength, whereby it commeth to passe, that
such as vse exercise, are better coloured then others, &
their skinnes are tainted ouer with a sweet and delec-
table rednesse. But let such as practise these exercises,
remember this, that they doe all things moderateli,
least violent & ouerstraining actions bring their mem-
bers or any part of the bodie out of iointe, or with too
sudden and hastic turning or winding, bee remoued
out of his place. Nowe as presentlie after meat the
mind is not to be wearied with studie, to the ende the
ventricle may haue the better digestion, before the na-
turall heat bee scattered and dispearsed: so after a full
stomach and great dinner, thou must not addicte thy
selfe to ouermuch labour, for violent and disordered
motions doe hinder digestion, and all immoderate ac-
tions of the body, doe drawe the raw and half digested
meate into the veines, which breeding opilations and
putrifactions, doe minister occasion to all diseases.

There is a play called *Astragalismus* among the La-
tines, or as the Dutchman termes it *Pickelen*, which is
doone by the throwing of three small sheepes bones,
cleansed and made drie, at which our Dutch maidens
before they are mariageable or readye for a husbande
wil play, but so soone as they are maried they present-
lie despise it. And our young men doe play with cer-
taine bones that are taken out of the feete of Oxen,
which we Dutchmen cal *Coten*, & exercise themselues
at certayne times in the yeare, and so they doe nuts and
ruckles, which childish plaies when they com to more
yeares, they little regard: so that when they are past 7.
years old, they think it vncomlie & a great discredit to
play with such trifles. For with childe as Horace saith:

We call it
Cockal.

Much like
our coiles.

Aedifi-

The Hauen

*lib. 2.
Sat. 3.*

*Edificare casas, plo stello adiungere mures,
Ludere par impar, equitare in arundine longa
Si quem delectat barbatum, amentia versat.*

To build vp houisen and to ioine mice to a childish carte,
To play at cuen or od, and ride on horseback on a sticke,
If one that hath a beard delight, he seemeth more then madde.

Nowv there is also another kind of dice differing frō that, which the Dutchman calles *Terlinghe*: which is sixe square, and the other but four. The abuse of this of sixe is so great and so vised in all Europe, that diuers haue spent their patrimonies with it, and consuming their wealth haue brought themselues to beggerie. But those kind of foursquare dice which our Dutche maides vse, bringeth not the ouerthrowe of their houisen, because they play but to passe avway the time, and when it is lavyful for them to bee idle, they playe for things of no great value: as Chestnuts, Filberds, pins, claspes or some kinde of pocketing stufte. But y' whipping of a top, and driving of him in a circle till he sleep so that his motion cannot be perceiued nor seen, yong men doe therein cheerfullie exercise themselues, and that chieflie in the Winter time to catch them heate. Which kind of exercise our forefathers vsed, recreating themselues with it and manye other besides, as *Perseus* witnesseth in these verses.

Sat. 3.

*Iure etenim id summum, quid dexter senio ferret,
Scire erat in votis: damno sa canicula quantum
Raderet: angusta collo non fallier orce,
Neu quis callidior buxum torquere flagello.*

For rightlie this was al my care, this did I desire to know,
What gain the luckie sise did bring, what losse the ace did pul
And might not be deceiued with necke of narrowe dicing boxe,
And none might duive a top with scourge so skilfullye as^I,

Virgil

Virgil also maketh mention of this childish instrument, comparing *Lavinias* minde troubled with the loue of *Turnus* to a top, saying in excellent verse, that she did no otherwise rule and turne then a top driuen too and fro with whips and scourges: The Dutchman calleth it also a top, but thus dooth Virgill prosecute his purpose.

*Tum vero infelix ingentibus excita monstros
Immensum sine more furit lymphata per urbem,
Cea quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro, vacua atria circum
Intenti ludo exercent: ille actus habena
Curuatis fertur spatis. stupet insciaturba,
Impubisque manus mirata volubile buxum.
Dant animos plague: non cursu segnior illo
Per medias urbes agitur, populoisque feroce.*

Virg. lib. 2
Aenei.

Vnhappy she prouoked on with great and monstrous rage
Vnreasonably, without delaie runs mad about the town,
As sometimies doth a top ſy flies with lashes of a scourge,
Which boies when they are bent to play do in a circle drive
Vpon a plaine and emptie floore, who forced with the whip
Is caried vp and down the plaine, the foolish boyes amaz'd
And wondring at the rouling top, do with their childiſh handes
Apply their mindes to whip him ſtill: ſo with a ſwift a course
Shee ſcaried all about the town among proud Citizens.

Children are wont to vſe theſe kind of plaies for the
moſt part: but when they are older & begin to grovve
to be fourteene yeareſ of age, they require more com-
lie exercises and paſtimes. For in all exerciſes wherin
the minde and bodie reape any proſte, a great care
and regard muſt bee had, that they be comeliſe and ho-
nest. For that cauſe onelie did Salomon praife the com-
meſable towardneſs of Iugurth, before the time hee
O was

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vwas corrupted with ambition & desire to rule : for he when he began to be manlie, strong, beautifull, & wittie, gaue not himselfe ouer to be corrupted with ryot and idlenesse : but after the manner of his countrey, to ride, cast darteres, and runne races with his equals : and albeit he excelled them all for glorie and actiuitie, yet vvas he beloued and esteemed of all, because he would neuer brag of himselfe. But flieth thou from and eschue dice and cardes, and all such exercises as delight idle folkes, as most hurtfull and infamous, because in these exercises art and skil preuailes not, but deceit, crafte, subtletie & guile : for reason, counsell and wisedome, beare no swaie in them, but chance, fortune and rashnes. Moreouer, vnder this word *alea* or dice, is comprehended al playes subiect to mutabilitie of Fortune : as tray trip, iunuchance, nouum, tables, and all other, wherein the casting of dice is vsed, which are all disliked and blamed in vs, though wee playe like boyes for pins and points, if vve vse it often, deceitfullie, or contentiouslie. For thus saith Martial verie vvel :

Alea parua, nuces, & non damnoسا videtur:

Sape tamen pueris abstulit illanates.

lib. 14.

To play at dice for nuts, seemes nothing culpable,
Yet parents from their children take them oftentimes away.

Wherfore seeing that almost all things in this exercise is done couetouslie, wickedlie and craftilie : vvc must vse this moderation, rather to follow delight the gaine. For it often commeth to passe, that the simple and such as are vnskilfull are wiped clean from al their money. And albeit a great hope of gaine doth dravve the mindes of many men to haunt these exercises, and gaine is a great comfort and delight to the winner, yet ought we to goe about nothing with an ardent hope
and

and desire of gaine, because exercise was ordained and libertie to play licenced not for gaines sake, but for bo
dilie health and delight: and to the ende the vvearyed
minde might be refresched and recover more strength
to execute labours. But such is the nature and condi
tion of diceplayers, that when once that itching scab
hath possessed their minds, it can hardlie be expelled,
because there are companions of the same stampe e
uerie where dravving them on, and are euerie hour in
ticing them to those damnable pleasures, which vice
is also ingrafted in whoremongers. Wherefore Ouid
saith verie profitablie:

*Sperne lucrum, vexat mentes insana cupido,
Et reuocat trepidas ale sapientia manus.*

Hate play because mad auarice so much torments thy mind,
And dice recals thy fearful hands oft times to play to losse.

Trulie in mine opinion no man ought to be blamed
for laboring to increase and inlarge his vwealth, but yet
is it meet he follow after gain that is profitable and ho
nest, and gotten with the hurte and iniurie of no man.
Notable is Plautus his prouerbe: It is requisite euerie
one shoulde rather painful then craftie in getting his
gain, for goods got sinistrely and wickedly besides the
ill name they bring, they are also lesse permanent and
stable, but are quicklie consumed, as goods gotten by
craft, deceit, coosenage, cauilling and subtletie, or by
Vsurie, Tables and Cardes. Therefore what compa
nions souer thou haste in thy exercises, labour by
al good meanes to drawe them from wicked things,
and to stirre them vppe to honestie, comelinesse, and
virtue. For this is that dutie of humanitie vwhich
not onelie is praised of wise menne, but is also accep
table and pleasing to God: Which hee vtinesseth by

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Ieremie, saying: He that seuereth the good from the bad shall be as mine ovne mouth. Whereby hee note that man to haue performed a notable exploite, to approach neere vnto God, and to deserue diuine honour, who bringeth himselfe or his neighbour (for there is nothing more pretious with God than man) from vile deedes, a life most foule and defiled, & from a vrrong course, and is his author and leader to soundnesse of life and good manners. To which belongeth that saying of Iames the Apostle: Brethren if anie among you straie from the trueth, and another conuert him, let him knowe hee hath called a sinner from death and saued his soule.

In al thy actions let reason be thy counsellor.

Chap. 45.

Deuerie action and in all the affaires of this life, so gouerne all things by reason and good aduise, that thou do nothing this daie whereof thou mayest repent thee to morrovv: for it is a filthie and foolishhe thinge to doe that which after it is finished will compell thee to say, I had not thought. Against this rocke thou shalt not offend if thou doe nothing rashlie and headlong, but al things aduisedlie, vviselie, and with good judgement: leuell all things by the rule of reason. For so dooth Salomon teach vs, vwhen he sayeth: Remember the end and thou shalt neuer doe amisse. And Salust sayeth rightlie: Before thou dost begin any thing take aduise, & when thou art vvel aduised, then make hast to finish it speedilie. And Cicero saith: In all thinges vwhatsoeuer thou goest about, bee firsle of all diligentlie prepared thereto. To vwhich purpose serueth our pro-

prouerbe, Be not too hasty, for that is doone soone e-
nough that is doone well inough: and *Salomon* saith,
Seest thou one y^e is hasty in his businesse, there is more
hope of a foole then of him.

Do nothing thou doubtest of.

Chap.46.

 Houshalt do nothing that breedes a scruple
in thy conscience, or bringeth such a doubt
that thou canst not tell whether it bee right
or wrong, which thou goest about to doe.

For equitie, as *Cicero* saith, doth manifest it selfe and is
joined to vertue and honesty: but doubtfulnes is neere
kinsman to iniustice and all kinde of vice: To which
agreeth that saying of Paule: Blessed is hee which
iudgeth not himselfe in that he alloweth, that is, which
in any thing he doth, feeleth not his cōscience bidding
him stay. Whiche sentence albeit the Apostle wri^te to^t
ching choise of meate, and auoideing of offence (as I
saide before) yet may it bee very fitly applied to other
things. For in every action we do, if it bee not in faith
and constancy, but in a wauring and doubtful minde;
we are condemned by the iudgement of our own con-
science: because whatsoeuer is not of faith, wherewith
we approue our mindes to God by the consent of our
consciences, is altogether vicious and sinfull. For if
any man doubting in his minde whether a thing bee
good or bad, and yet doth it; hee sheweth the worlde
that it occasion happened and oportunity were offe-
red, he woulde commit any notorious crime. But true
godlines and perfect wisdome attended on by faith &
strengthned with the holy ghost, discerneth al things
wisely, and vndertaketh nothing that carrieth with it

Lib.1.Offic.

Rom.14

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any shew of euill , or may affect his minde and conscience with any griefe.

That there are rewardes both for vice and vertue.

Chap. 47.

 Hat which *Cato* the wife was wont to teach his fellowe soldiours , the same shoulde bee fixed in euerie ones mind : If thou atchieue anie thing with great labour thatis honest, the labour goeth from thee , but the vertuous deede abi deth with thee : but if thou do anie euill with pleasure , as a thing of no continuance, it flieth away and quicklie vanisheth , but the euill and naughtie deede as a vice not to bee blotted out , doth alwaies cleave to thee . To which agreeth the prouerbe : Once a Iester, and neuer a houlekeeper . For whosoeuer in a matter of discredite hath made shipwracke of his good name and honestie , shall hardelic recouer againe the name of an honest man , though he growe to be rich , and come to great wealth . With the like reason doeth *Plato* stirre on young men to come to happiness , by setting before their eies the image of vertue and vicious pleasure : because sudden repentaunce , vexation of spirit , an vnquiet minde , and euerlasting griefe , doe alwaies accompany the momentarie sweetenesse and inticementes of pleasure : but a quiet minde , rest of Spirit , a safe conscience , and euerlasting ioy doe alwaies follow the short labors and grieses of vertue . To which belongeth this sentence : That which delighteth is but for a time , but that which greeveth is euerlasting .

Alonr actions must begin with praiers to God.

Chap.48.

No^te^r Hatsoeuer thou goest about to attempte and effect, desire God almighty to bee thy counsaillour. So that if thou determine to take any thing in hande, or if thou execute any office priuate or publike, call for his helpe, that by the inspiration of his holie Spirit hee may prompte and instill into thy minde that which is best and most profitable for thee. For it cannot bee expressed vwhat great helpe the making of our praiers to GOD Cap.30 doeth bring to the beginning of all our actions, and to the happie successe and ende of our labours. For most commonlie our labours fall out vnluckelie and vns fortunate vwhich are not begunne with iuuocation. From hence came that threatening of GOD by Esayas: Woe to thole trayterous children, which take counsaile but not of me, which prepare their weapons but not by mie spirit. By which wordes hee denounces an vn lucky and euil successe to such as seeke for helpe any where else then of God, and take not him for their counsaillor, nor seeke oracles from him, to whome all thinges are subiecte, and in whose power the rule and gouernement of the whole worlde doeth consist. For by him as Salomon sayth, kinges raigne Prou. 2 and law makers do the things that are right, by him princes beare rule, & mightie men execute iustice. For iustice and counsaile are his, wisdom, strength, comelines & power, cometh frō him, wherby he establisheth the kingdomes of such as beare rule and keepeth their subiectes

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subiects in obedience. Wherefore seeing all thinges are done according to the wil and iudgement of God, and that he is the onely cause of all thinges : from him therefore must we with earnest praiers, craue the happy successe of our labors, and al other thinges that are profitable and necessarie to liue in perfect happinesse. Which Christ teacheth vs when hee saith, first seeke the kingdome of God, and the righteousnesse thereof, and all these thinges shal be freelie giuen you, and shal be plentifully cast vnto you for an increase. And most fortunate is the beginning of that day which is taken from the contemplation of heavenly things, from the doctrine of the gospel, and from glorifying the maiesty of God himselfe.

Matth.6.
Luke 12.

The fittest time to frame our minds & lift vp our harts to God is early in the morning in the dawning of the day.

Chap.49.

 Here is no part of the day so fit to lift vp our mindes to God as the dawning of the daie: for after the darkenesse of the night is past, the minde is more lustie and apte to conceiue holosome and good thoughts. That the holy prophets did so, the booke of the Bible doe euery where testifie: so Dauid , being brought into a strait , cried, My God, my God, early wil I awake to thee. I wil stand before thee betimes and see. Early in the morning shal my prayer come vnto thee . And Esay saith thus. The Lorde made me listen betimes in the morning that I might heare him as a maister , that is , a warner which waketh the eares of the drowsie. Againe, my soule desired thee in the night, but betimes in the morning wil I awake vnto thee in soule and spirit. By which words the

Psal.5.
Psal.16.
Cap.87.
Cap.26

the Prophet sheweth all his minde , and the powers and faculties of his soule and spirit , both vitall and animal , and al that was within him , to be alwaies fixed on God , so that hee passed no parte of his life without the remembrance of him , but referred to God all his words and deeds , and euerie thought that came into his minde .

Call to mind at night the things thou didst in the day .

Chap. 50.

Go to mind at night all the things thou hast either done or saide the day before : and before thou goe to sleepe , take an account of thy selfe howe thou hast spent the day : aske of thy minde what faulte it hath cured , and what vice thou hast resisted , which way thou hast bettered thy life , what increase thou hast made of godlinesse , and how thou hast profited in vertue .

Quo prætergressus? quid gestū in tempore? quid non?

Cur isti factō decus affuit? aut ratio illi?

*Virginis
et.^m*

Quid mihi præteritum? Cur hac sententia sedit,

Quam melius mutare fuit? miseratus egentem

Cur aliquem fracta persensi mente dolorem?

Wherein thou wentest too far? what's don in time? what not?
Why this thing was so comely don? why reason rul'd in that?
What thing thou didst let slip? & why that sentence did preuaile
Which might haue bin for better chang'd? & pittyng the poore,
Why thou wast with a contrite mind so touched with his griefe.

For it cannot bee vttered howe quiet and peaceable
the minde wil be , and how sweet and pleasant a sleepe
wil follow , after thou hast once conceiued in thy mind
a purpose to aimēd thy life . For with this very thought

P thou

The Hauen

thou shalt shake off the clowdie feares of thy minde:
And seeing that often times the things which we haue
seen and doone in the day time, do trouble vs in our
sleepe: let vs carefully take heede that the day be spent
in honest and vertuous exercises: leaste any thinge
come to our mindes that may disturbe our sleepe in
the night, and make it vnquiet and altogether trou-
blesome.

*Let no man flatter himselfe in his sinne, or any way seeke
to extenuate his fault.*

Chap. 51.

Psih140. **I**f thou chance to do any thing foolishlie, or
turne thy wil contrary to reason, to execute
that which is neither comly nor honest: do
not perswade thy mind to flatter it selfe in er-
ror, or to diminish thy fault by any excuses; because the
excuse of sin bringeth forth boldnesse, and ministreth
occasion to commit the like againe. For when David
marked what wickednes sprang from this fault of the
minde: Thou shalt not incline my heart, saith hee, to
frame excuses with naughty wordes for my sinne. In
which words he praieth that a wicked mind might be
far from him, wherewith the wicked being indued do
adde sin vnto sin, diminish & extenuate their faults, &
will suffer no blame to be laid on them. By which their
blindnes and ignorance it commeth to passe that whe
their minds are once hardned in sin, & are giuen ouer
to euill affectiōns, become euery day worse and worse,
til at length they fal without any hope of recovery. At
which that saying of Salomon aimeth when he saith:
*The sinner ouerwhelmed in the depth of his sinne, des-
spiseth*

piseth, that is, perswadeth himselfe he hath doone no euill, neither is hee much moued with the remembrance of his sinne: but (saith hee) shame and confusione followeth such a one. Whereby he sheweth him both to hazard his good name, and also to get such a note of infamie, that hee shall hardly againe deserue the name of an honest and praiseworthy man. They also are intangled in the same euill, who when they haue offended and fallen into sinne, will not acknowledge their fault, nor by any means be brought to confess it; no though their conscience, like a haugman doe almooste wring out a confession, yet will they bee silent and saie nothing, thinking to burie al thinges in forgetfulness: whose practise in this, is like vnto chidrens, who cannot abstaine from those thinges they are forbidden, especiallie if there bee any hope it will bee kept secret and hidde from their parentes. Of which wee haue examples in Adam and Cayne, and their posteritie, to whome that fault is fallne by inheritaunce. Therefore whosoeuer desireth to sette their minde at rest and quiet, and to leau no tormente in their conscience, let them not denie the faultes they commit, nor attempt to couer them ouer with silence, but let them bee anatomyed and layde open before the face of almighty GOD: because the acknowledging of sinne, and the confession of faultes, may obtayne pardon, and purge, clese, and purifie the minde from filthic pollutions: but keeping them secret, and dissembling them, maketh the crime a great deale woorse. The vwhich David tried in himselfe, saying: Because I helde my peace, my bones consumed within me, when I cryed all the day. The torture and torment of his sorrow and griefe made him to send out howles and cries, but he

did not declare or confess his faulfe, yet afterwarde he thought to lay open his offence to God, whom hee knew to be ready and easilie intreated to forgiue sinne, if hee hartilie repented and hated vice. Therefore taking vnto him faith, I saide (quoth hee) I woulde confess mine iniquitie against my selfe, and thou, O Lorde, hast forgiuen mee my sinne. For such is the loue and gentlenesse of God towarde man, and such is his mildenesse and mercie, that whensoeuer a sinner doth repent him of his sinne, he presentlie pardoneh his offences. The which he declareth by Esiae in this sorte. And it shal come to passe that I wil heare before they call, and whilst they are yet speaking I will bowe downe mine eare. Whereby he sheweth howe prompt and ready his fauour and grace is, that if a man doe but conceiue in minde a purpose of amendment of life, hee presentlie forgiueth him his former transgressions: for thus saith Ezech. At what time soever a sinner doeth repent him of his sinne, I will put it cleane out of remembrance saith the Lorde.

Cap. 65
Cap. 18

We must acknowledge all good thinges to come from the Lord.

Chap. 53.

 **F**any great, noble, or honorable thing happen vnto thee, in this fraile and weake body, or in this momentany and fleeting life, if thy haue countrey farms & large fields thereto be longing, if welth & riches abound & comelines honestie, honor, dignity & glory, adorne these external blessings, if thy mind be indued with knowledge & sciēce of many things, if thou hast wit in thee accompanied with

with wisedome; to be short, if thou haue a body that is lusty & strong, or if any good thinge be in thee besides: y^e must acknowledge thy selfe to haue receiued al these thinges of God, thy most liberall father, from whome every good thing doth spring and is deriuued. Paule calleth to this place the proude, and such as swell with a vaine perswasion of themselues, and taketh away from them their confidence in themselues in these wordes: What hast thou that thou hast not received? and if y^e hast received it, why doest y^e brag as if thou hadst received it not? God also himself vrgeth the same, teaching Cap. 9^{2 Cor. 4} it to all men, by Jeremy saying: Let not the wise man reioice in his wisedome, nor the strong man glory in his strength, nor the rich man in his wealth, but let him that glorieth reioice in this that he knoweth himselfe.

Let him that glorieth saith Paule, glorie in the Lorde, 1 Cor. 1
from whom we receive abundantlie thorough Iesus 2 Cor. 10 Christ every good thing: vho was made of God for vs wisedome, Iustice, sanctification, saluation and redemption. And to the end no man should reioice and flatter himselfe, or should waxe proud, either of exterrnal or internall blessings, Paule exhorteth vs to beare this treasure about with vs in earthen vessels, that is, in this fraile and mortal bodie, to the ende it may appeare to al men, that this ought to be gien to the honour and glorie of God, and not to the power of man. And as all the perseuerance that is in man, al his wisedome, vertue and iustice ought to bee gien to God, and the father of lightes, from whome all indumentes and gifte doe descend, as Iames the apostle doth witness: so what vice or naughtinesse soever, whatsoever blindnesse and ignorance, whatsoever wickednesse & corruption is in the minde of man, that vwholie ought to be ascribed to our malicious wil, and not so muche

Wild. 2

as the least fault to bee attributed to God. For sinne and the transgression of the Law, was the cause of all griefe and sorrow, and of all diseases both of body and minde, and in the end of death, planting all pronenes to euill in the minde.

*Great consideration and difference must bee hadde
in choosing that kinde of life which a man meane
to liue in.*

Chap. 53

In making choice of that kinde of life thou meanest to followe, and wherein thou purposest to abide and quietlie to continue all thy life, this ought cheefly to bee regarded, that thou vndertake all thinges with good consideration, addicting thy selfe rashlie to no enterprize, of which afterwarde thou mayest repent thee, but thou canst not forsake it or winde thy selfe out of it. For those that in an vntimelie age, before sufficient trial & search be made of the aptnesse of nature, do sodainelie take to themselues any trade of liuing, and bind themselues vnto it during life, they lead a verie vnquiet life, ful of griefe and sorrow : especiallie if it fall out (as oftentimes it doth) that they beginne to loath their manner of liuing, or thinke themselues vnable to wielde that charge. Wherefore to the ende no man doe vnaudisledie trappe himselfe in this net, before hee embrase any kinde of life vwhatsoeuer : let him take time to deliberate what course of life he were best to follow or addict himselfe vnto : In which deliberation, Cicero counselleth thee to take aduise of thine owne Nature, to the ende that applying all care to make choice of thy life, thou mayest constantlie continue in it with a refo-

Lib. I. Off. c.

resolute determination. For there are diuers that vndertaking the best trades, doe misse of their purposes, not so much thorough their vvilnes, as thorough the errore of their ovn liuing : and so vvandering from that marke which Christ sette before them , fal into superstition, that is, become fasslie religious. Therefore ought vve chieffelie to aske the helpes of our saluation from Christ, who alone beeing our pilot in the Sea of this worlde, dooeth guide and bringe vs to the desired port. He is the doore that openeth vs the way and entrance vnto the Father: he is the waie, the truth and the life, from vvhom Satan goeth about to seduce vs, vwho transforming himselfe into an Angel of light, by his false teachers suggesteth false things for true, doubtful for certaine, tayned for syncere, and hurtful for healthful things, to the mindes of menne . And this was the first deceit of our enemie, wherewith hee set vpon Adam and blinded his minde with the myst of Ignorance, beguiling his carelesse incredulitie with a shew of veritie so that he ceaseth not to practise the same on al his posteritie , abolishing the true worship of God and perfect religion to bringe in superstition, Idolatrie, false doctrine, and doubtful and daungerous instructions: to be short, he omitteth no craft wherewith he may leade al mankinde from the knowledge of GOD, quenching the light of the trueth, dullinge the sight of Faith, and indeuouring to bring blindnes and vtter darkenesse into the minde.

John. 10

Of the lawfule societie of Wedlocke.

Chap. 54.

Matrimo-


Atrimonie is a lawfull and vnseparable coniunction of manne and woman ordained by God, partlie to bridle lust and to auoid fornication and wandring copulation, and partie for procreation of children. And as *Columella* (besides Paule) shewveth out of the *Oeconomickes* of *Xenophon*, maryage was deuised of nature, to the end we shoulde enter into a societie of life, which is not onelie plesant but also most profitable: and least mankind in protract of time should come to ruine, it ioyned man to womā, with an infused blessing from aboue, that by this inseparable coniunction there should not bee wanting a helpe, wherewith besides a loue to gette children, it might binde them together with a mutual coniunction of life and goods. Wherefore seeing the hauen of wedlocke is the safest harborough and surest roade for mankindē to lie in, in whome is naturallie ingrafted a desire to gett children; that man prouideth best for his owne securitie which betaketh himselfe thereunto, especiallie if he be of sufficient yeares, and gotten vnto him a manlie courage. But verie inconsiderateli do they and without regard of their yeares, who vntimeli and vnseasonably enter into it before their strength be tried, and the force of nature approoued. For there are some with almost never a haire on their faces, who either through some inconsiderate rashnesse, or being prouoked thereto by the allurementes of wvomen, or else by the compulsion of their parentes, gaping for some great dowrie, doe vndergoe this yoke: so that I haue beene forced to vse applications to strengthen and recouer verie many of them: but a little while after their mariages, before one yeare vvas cōmen about, they haue beene so vveake and feeble limmed, and so consu-

Llib. 12. cap. 1

Genes. 2

consumed their liuelie moisture, that they were scarce able to stande on their legges. Wherefore least children, or those that haue a little passed that age, should applie their mindes to mariage: let every one make trial of his strength, and see of vwhat force he is in the loynes, and vwhat hee is able to indure. And whosoever purposeth to give himselfe to marrie, lette him marke this aboue all other things: that hee take one to be his yoak-fellovv, which is of an honest house, not so much for her Dovvrie (albeit that is not to be refused when it is profered) as for her vvit, honestie, chastitie, basifullnesse, and good manners. For a woman (as the Comicall Poet saith) hath a sufficient Dowrie, if she bee indued with good manners: And notable is that saying of *Alcumena in Plantus*, whiche ought to be perfectlie learned of all maydens and matrones. I take not that for a dowrie which is so commonlye called: but chastitie, shamefastnesse, a mortified luste, the feare of God, the loue tovwardes parentes, brotherlie loue, obedient to her husbande, willing to doe that which is good, and to bridle ones selfe from dooing of euill.

Amph. act. 2.

Wherefore let parents carefullie labour prouidentlie to instruct that weake sexe, and readie to fall to destruction, especiallie vwhen they begin to wax ripe and readie for a husbande, that they conceiue no dishonestie, nor sustaine the losse of their chastitie, but rather to traine vp their daughters to honesty and vertue, and stir them vp to soundnesse of life and blameles manners. For there are many parentes which doe so slenderlie care for the perfection of their daughters, that they corrupt them with ill examples at home, oþ opening them the window to drunkennesse, boldnesse, and impudencie: vvh hereby it commeth to passe, that

Q

Ecclesi 7

they accustomē themselues by little and little to laie aside shamefastnesse and make sale of their chaftitie, by suffering themselues to be easilie ouercome, or at least they slenderlie resist such as lie in waite for their virginitie : vvhose clipping, kissing and toying, they nothing abhorre, neither take greeoufullie, or gainesaie the flatterie of thofe that embrace them. Among many faults and errors which are wont to be committed in the entrance into this estate of wedlocke, there are three especiallie which in my iudgement are to be blamed, because from thence do many inconueniences arise. The first is, that the most part of men & women doe enter into this kind of life, rashlie and without conſideration, hauing no regarde of their natures, but at such an age as is altogether vnfitt for it. Secondly, there are many that marrie when it is too late, and therefore out of ſealon, because their age begins to wither, and yeares grow fast vpon them. Lastlie, there are ſome that match themſelues vnequallie, as one that is ſound and luſtie, vvhile one that is ſicklie and vveake: a young man that marrieth an olde vvoman for her Dovvrie, which is an vnequall matche, and an olde man mat- ching with a young maiden, vvhich is not ſo much to be blamed as the other, because it is not contrarie to the course and order of nature: for there are manie old menne, vvhile though they bee crasie, yet is their age ſo liuelie, that they vwant not abilitie to get children: vvhich is altogether denied to olde and ouervorne vvomen. And as the ouermuch haſte and celeritie of young men in thinking of marriage, is to bee blamed: ſo is slackneſſe and delaie in thofe that are of yeares ſufficient.

For thofe that ſuffer themſelues to be tied with this yoke too haſtilie before they are readie, and before their

their bodies are strong enough to indure it, it cannot be, but after a bragge or two, their courage is cooled and altogether decaied: But those that by delaies, let the lawful time of marryage ouerlip them, and defer their purpose to marrie till they be old, they lead a filthie and vnpleasant life, yea and manie times defile themselues vwith diuers and vnlawfull copulations: and that doe so manie pockyfaced, so manie diseased, vvithered visaged, bleare eied, crooked, gowtie and swolne legged companions shew vnto vs: who afterwards when their liues beginne to be loathsome vnto them, and that it happen they ioine themselues in mariage, they fall into manie and greate grieses and incombrances . For when they are spent and decaied, and their strength consumed through the disorder of their forepassed copulations, they are both greeuous vnto themselues, and frustrate the hope and desire of their new maried wiues.

All societie that comes not within the compass of Wedlocke is vicious, and altogether unlawful.

Chap.55.



Eeing that Christ and his Apostles do detest wantonnesse and filthie and vnlawfull Heb.13 loues, and pronounceth that they shal be shut out of the kingdom of heauen which doe file themselues with adulterie, and desire to goe a whooring: I cannot see with what face they can defende themselues, who hurting matrimoniie, thinke it better to liue loofelie and without care at libertie. For there are some whoe without the

Q.2.

bounds

boundes of wedlocke, giue themselues for a time to
some paramore, neither decentlie, nor with a safe
minde and quiet conscience. They forsooth followe
the profite of this life (as they perswade themselues)
and will not be so much addicted to one, but wil chāge
and forsake her at their pleasure : and yet they often-
times taste more bitter thinges, and are compelled to
indure and abide farre more shamefull thinges at the
hands of a proud & a malepert leman, then (if they
were married) of their lawfull and honest wiues. More-
over this mischife also happeneth besides, because
the continuall custome of the liues of these vwomen
doth bring boldnesse and such a kind of audacious fau-
cinesse and confidence, that if thou wax weary of thē,
and art desirous to forsake them, thou canst not doe it
without verie great trouble. For if it happen thou make
but mention of a diuorce, or if they perceiue thou art
discontent with them, and they begin but to fear thou
wilt shut them out of thy doores, they will confounde
heauen and earth together. Those familiar and dome-
sticall whores which our masse priestes received into
their fellowship, do minister examples very abundant-
lie, who vvere forbidden to marrie and commaunded
to liue chastlie, a thing very painful and of too great a
burden for them that vvere strong and full of moisture
to beare. Wherefore they erre greatly and are alto-
gether blinded and deceiued in the choise of so beastlie a
life, who iudge those to liue profitably & quietly, who
freeing themselues from mariage, doe either keepe a
whore at home, or hire one abroad, with whom they
may delight themselues and vwhen it pleaseth them
inioye her companie: because moſte commonly be-
ſides the disquiet of the minde and the gaule of their
conſciences, there riſeth more greefe and trouble, and
more

more ielousie and suspicion from an hired and time ser-
ving lemmman, then from a lawful and trusty wife being
maried. And albeit in this estate as in many other, plea-
sant things are mingled with sower things, bitterness
with sweetenesse, pleasure with sorrow, and griefe with
ioie, and that there is in marriage no want of brawles,
contentions, chidings, & iealous affections (as in deed
there is no estate of life whatsoeuer, euery way perfect)
yet is there no fault to be laid on the institution of mari-
age. For albeit many discommodities attende on this
estate, and great sorrow, care, and trouble of mind both
in bringing vp their children, and (as Paule saith) in or-
dering of a house: yet doth mutual loue mittigate and ^{1 Cor. 5}
aswage all these sorrowes, by procreating of children
according to the ordinance of God. For children are
a great rejoicing and singular delight in marriage, by
whose meanes the loue of the married is increased,
and nourished, & a great comfort riseth to them both.
But if it happen contrary to their minds and wils that
they haue no children, and that they haue no hope to
leaue a posterity behind them: yet must y bond of ma-
riage be kept vndefiled, and the society of this life main-
tained, one propping and holding vppe the other, as
fruitfull trees set in a ranke doe the vine, who leaning
on them, and as it were marrying and fastning it ten-
drels to them, climeth the very toppes of them, and so
spredeth it selfe abroad. For as a vine destitute of props
and bearers is weake and falleth to the ground, so mar-
riage vnlesse it be propped vp with the mutuall labour
of man and wife, decaiyeth and cometh to ruine. And if
there be any fault in this fellowship, any disorder, suspi-
cious falings out, & discords, it is rather to be ascribed
to the stubborne affections of the man or the woman,
or both, then to this holy and sacred ordinaunce: for
these

these are not the faultes of marriage, but of a nougthy nature and troublesome minde, drawn from the infection of originall sinne, from whence all euill springeth.

By what meanes a man forseeing death by nature may not be afraid of it.

Chap. 56.

Seing that of all things in this worlde, there is nothing certaine and sure, but that all things are vanishing, fraile, and weake, yea the moste beawtifull things that are, must come to ruine: there is no reason why any one should so greatlie esteeme them, or so greedilie usurpe them, or be more affected to the then necessity requireth; but rather lifting vp his heart and mind to heauen, should meditate and looke after thinges perfect and euerlasting. For whosoeuer hath faith in GOD the Father through Iesus Christ, he is led with a certaine hope and expectation of immortalitie, and such a one feareth no imminent chaunces or discommodities, such a one feareth no disease, calamitie, daunger, nor death it selfe, which is greatlie feared of those that are destitute of the spirit of GOD, and vvere never indued vwith any knowledge of his deitie. For such as puttheir trust in GOD, being strengthened by the holie Ghost, doe couragioullie and vwith stoutest stomackes resist all aduersities, because vve haue not (as Paule saith) received the Spirit of bondage and feare, but the Spirit of adoption, and the Spiritt of power and loue, by vwhich wee boldlie crie *Abba Father*. In this faith John is our loue perfect in vs, that we haue hope in the day of iudgement:

Feare

Feare is not in loue, but perfecte charity reie&teth all feare, because feare bringeth trembling and torment. Wherefore to the ende wee may shake off all feare of deathe from our mindes, and alterours that it maie bringe vnto vs, let vs cast all our cogitations, hope, vowes, and truste, on our mercifull Father, and on Iesus Christ, who hath reconciled vs with his bloud: and hath deliuered vs from sinne and the tyrannic of death, blotting out the hand writinge that accused vs, whereby wee were bounde and pledged to the Diuell, and as the Dutch man saieth: *In hem ghehouden, Teghens hem verbunden*, that is, helde fast and tyed to him. But to the ende Christ might strengthen our fearefull and tymorous mindes, and declare all our hope and trust to consiste in him, hee saieth: Be of good confort, for I haue ouercome the worlde. Nowe the Prince of this worlde is judged, that is, hee that brought deathe into the worlde, is by my death ouercome beeing condemned in iudgemente, and strypped of his power to hurte. The Prince of this worlde commeth, but hee hath nothing in me. With which comfortable words hee declareth Sathan and those which are confederate with him in this worlde, through sinne to haue no power, either against Christ or anie of his members that cleave vnto him, and are ingrafted into him by faith. These sauing and quickning speeches doe worke this in the mindes of men, which doe leane vnto his helpe, that shaking off the feare of death doe cheerfully arme themselues against all troubles that happen vnto them, which maketh them invincible and with bolde courage, to breake out into these wordes. Mine eies waite alwaies on the Lorde, because hee hath plucked my feete out of the snare. The Lord

John. 16
John. 12.

Psal. 3.
Psal. 32.

The Hauen

Lord is my light and my saluation, of whom then shal I be afraid? The lord is the prote&tor of my life, whom shall I then feare? If whole armes come against mee, my heart shall not feare, I will not bee afraid of thou-sandes of people that compasse me about: if warre be raised against me in him will I trust, yea although I should walke in the shadowe of death, yet will I feare none euil, because thou art with me. Albeit he kil me, yet wil I put my trust in him, that is, if he set before me the shadow of death, & that he take away my life from me, yet wil I trust in him, who with his prouidence wil finde some meanes to preserue me. The Lorde is my helpe, I will not feare what flesh can do vnto me. And that saying of Jeremy. Beholde, they say where is the worde of the Lorde? let him come, and I will not bee troubled, following thee my shephearde. And thou knowest I haue not desired the day of a man, that is, I desire helpe no where else then of thee: so that I lightly regarde and nothing feare them which threaten death. I am not afraide of thee which art my hope in the day of mine affliction, let them feare, I am nothing afraid. Paul also inflamed with y^e same feruency of faith, and trusting vpon the helpe of God, boldly pronounceth. There is nothing so horrible and fearefull, that can bring a terror into godly mindes, or can remoue from the loue and trust in God. For I am certainlie perswaded, saith he, that neither death nor life, neither Angels nor the inuisible creatures, neither principalities nor powers, neither thinges present, nor things to come, nor any other creature can seperate mee from the loue of God, which is in Christ Iesus our Lord, so that Paule boldly pronounceith, that he which is grafted into God though Christ will boldly withstande all terrors whatsoeuer happen vnto him, against the rage and

Iob. 13.

Psal. 117.
Heb. 11
Cap. 17

Rom. 8

Psal. 50

and fury of the enemy , against the horrour of death, whether it bee procured by the enemy or by sicknesse, or whether it come by the course of nature . Seeing then there is nothing of more force to take away the feare and terrour of death out of mens mindes , then by a firme faith in G O D through Christ , by which wee haue a certaine hope of our resurrection , and an expectation of euerlasting happiness : hither should all men hasten and desire to come , euerie one should embrace and followe this wholesome doctrine , im- printe it in their mindes , and strengthen themselues in all daungers when they are brought to extremities , herewith shoulde they quiet their consciences , and by thinking on this remoue all griefe of heart , shaking off all sorrowe and lamentation which commeth to them , by the death of their parentes and friendes .

Hitherto tendeth that lively comfort of Paule , where-
with hee encourageth the Theffalonians with the ex-
pectation of the resurrection , and a certaine hope
of eternitie , willing them to staye their teares and not
to mourne for their friendes departed out of this life ,
after the manner of the Gentiles , saying : I woulde not
haue you ignoraunt brethren , concerning them that
are a sleepe (as it were but fallen a sleepe and not dead)
that you greeue not at them , as those that haue no
hope of the resurrection : For if wee beleue that Ie-
sus is dead and risen againe , so also can God raise them
with him that are fallen a sleepe , and bring them to
their former estate . Our conuersation , saith he , is in hea-
uen , from whence vvee looke for our Lorde Iesus
Christ , who vvil transforme our vile bodies , and make
the like to his glorious bodie , according to his power
wherewith hee subdueth all thinges . In which wordes
Paule vvarneth all men that they comforte and stren-

Thes.4:

Phil.4

then themselues in afflictions , with the loue and desire of immortalitie , and that they feare nothing in the whole course of this life , that may withdrawe them from a better life , to which Christ hath opened vs the waie , by the power of his resurrection . Wherefore , vwhen wee come to the last daie of our life and death presseth vpon vs , vwhich is fearefull to al men vnlesse Christ doe holde them vppe , or where there commeth any thought of death to them that are founde and in perfe^cte health , or if pouertie oppresse vs , or any disease , or any other discommodities of this life trouble vs : let vs cast all our hope , desire and prayers on Christ , who hath payed the punishment due vnto vs by his death , who hath pardoned all our offences , who is the propitiation for our sinnes , who is our aduocate (as Iohn saith) and mediateour vwith GOD the Father , who is the reconciler of GOD and man , and who , as Paule saith , hath giuen himselfe to bee a redemption and sacrifice for vs . In him standeth our saluation and the resurrection of life , by him wee haue accessse and entraunce in one Spirit to GOD the Father , by his bloudshedding wee haue obtainede redemeption and remission of sinnes , because it pleased the father , that al fulnesse should dwel in him , and make all thinges pleasing vnto him by his bloudshedding . Seeing therefore wee haue an high priest as the Author saith to the Hebrewes , who hath pearced the heauens , euen Iesus Christ the Sonne of GOD , who tempted in all things , and yet without sinne , was affected with the feeling of our infirmities : Let vs come with faith to that throne of grace , that wee may obtaine mercie of him that will helpe vs in due season , beeing sustained with the helpe

Colof. 3
1.Iohn. 2.
1.Tim. 2
Esay. 50
Ephes. 2
Colof. 1.
Iohn. 1

Heb. 4

helpe of so greate a guide, and attended on with so
sure a guard, we shall be able to resist the monsters of
the Diuell, who so soone as the light of the Gospell
appeared, vanished awaie, yea wee shall preuaile a-
gainst sinne, Death and Hell, and shall bee carryed
out of the vncertaine state of this life, to the desired
hauen, and to a blessed habitation.

And if it fall out in the course of this life, that a-
nie discommoditie or misfortune happen vnto thee,
ifit chaunce thou fall into any incombraunces of this
life, if oppressed with pouertie, greeued with diseas-
ses, troubled with thy enemies, if oppression and ca-
lamitie come vppon thee, if wickednesse abound, if
the innocent bee iniured, and their liues taken awaie
from them, if sounde and wholesome doctrine bee
contemned, if heresies and wicked opinions doe bud
forth and naughtie errors are sowne abroade: in
such a confusion of thinges wee must go vnto Christ,
and require of him the helpes of our saluation, let vs
rest wholie on him, let vs as it were with an Anchor
take fast holde on him. And to bee shorte, let vs
haue that saying of Dauid in our mindes: I will al-
waies sette the Lorde before mine eyes, because hee
is on my right hande that I cannot bee remoued.
In which wordes hee sheweth hee had his eyes al-
waies fastened on GOD, and trusted to his helpe,
not doubting nor carried awaie with euerie blast of
doctrine, but was stable and constant, and coulde
not bee remoued from the faith hee had in God, and
that onelie for this cause that hee hadde tryed
GOD to bee his propitiation, and to assist him in all
thinges: so that hee boldelie brake out into these
speeches.

Psal. 15

Ephe. 4.
Hebre. 13.
Psal. 27.

The Hauen

Beholde the Lorde is my helpe, my heart hoped in him, and he helped me, my flesh rejoiced in him, and I wil willingly confess him.

Of the greatnessse of the name of Iesus Christ, his maiestie and power, wherewith we must only resist magicall enchantments, and ouercome the illusions of the Diuel or any other hurt that shall happen to body and mind.

Chap. 57.

SEEING that a little before I haue shewed inchantmentes and magicall artes are to be rooted vppe, and no man should vse sorcery and witchcraft. It remaineth that I shewe by the way with what force and power, with what wordes and praiers minds assailed, afflicted, and intangled in the iuglings of the Diuel, may bee cured. Then by what meanes witchcraft may be taken away, which the ministers of the Diuell do bring vpon men, and vexe their mindes and bodies. They enter secretly into mans bodie, and do violently assaile his nature, and spoile the same of power or at least wise weaken it. These euill spirits do enter into our meate and drinke, and breath which we take from the aire, and into such thinges as we receiuе into our bodies, and wherewith we liue, and all other things that serue for our vse to strengthen vs, they doe corrupt. Wherefore I thought it worth my labour to shew by what meanes these miserable men, may comfortable winde themselues out of those Labirinthes wherein they feele themselues intangled and stayed. For the discommodities and hurtes wherewith they are greeued, cannot bee referred to any naturall cause, neither can they bee remedied with such remedies as the common diseases are. If a man fal sick of too much surfeiting

surfeting, veneſie, wearineſſe, cold, heate, fulneſſe, or emptineſſe; euery one of theſe may bee cured with their proper remedies: but thoſe diſeaſes which the euill ſpirite doth bring vpon vs, doe not al togither re quire naturall remedies, but heauenlie and ſupernatu ral. There are diuers that woondre how ſo great po wer ſhould be in the diuell and his minifters, that they ſhould ſo vex and torment men: but God doth partly wi nke at thoſe dāmages the wicked ones do bring vp on mortal men, ſuffering them to be tormented, and there in the reaſon of his counſell and prouidence is onelie knowne to himſelfe: and partlie he doeth pro uoke the Diuell and his minifters to rage ouer ſome that haue deſerued no leſſe, abuſing their malice to chaſtice the wicked ones, for ſo was the euill ſpirite ſent into the mouthes of the prophetes, whereby king Ahab was ſeduced to the battell, wherein preſent de ſtru ction was prepared for him. And oſtentimes hee permi teth theſe harmes to bee iſſlicted on manie, to the ende he might trie their faith and conſtan cy: ſo did he ſuffer Job not onelie to be ſpoiled of all his goodes, and ſtript of his wealth, but hee ſuffered his bodie alſo to be torne with potſheards: the which God ſuffered partlie to trie his conſtan cie, and to excite others to beare ſuch euils patientlie, leaſt they being caſt downe with calamitie ſhould fal awaie from God; & partlie to ſhew his power wherewith he comfor teth and ſuppor teth all ſuch as truſt in him, ra iſing ſuch as are brought to nothing, and reſto ring them againe to their former eſtate. Now there muſt be a diuers regarde hadde of thoſe that are commonlie poſſeſſed with euil ſpirites, and who are beſet of the diuell, or tormented in anye part of their bodies by him, becauſe many of them are without ſen ce and farre from the knowledge of God,

3 Reg. 22.

Job. 2.

James 4.

ouer whome the Diuell (as a fit instrument prepared for him) doth exercise his tyrannie. So doth Satan set vpon such as are altogether idle, idolatrous, and superstitious, in whose mindes he doth rather settle himself then in those that are indued with the knowledge of GOD, and support themselues with faith in Christe, whom he is afraide of, and dareth not vvorke his feats on them, because his indeuours and practises shoulde be altogether in vaine and without effect, in those that keep good watch against him, and trusting to the help of God, care nothing for him. For as Towers and cities that are not walled about, nor defended with ditch and rampire, nor strengthened with anye garrison of souldiours, are easilie conquered and wonne, so those sluggish and slothfull mindes, that are not strengthened with wholesome and heauenlie doctrine, nor fortified with faith in God, lie open to the subtletie of the Diuell, and are soone brought to ruine. And seeing Satan dooth most of all couet to abolish the glorie of God, that he might withdrawne man from saluation, and stirre him vppe to rebellion: hee ceaseth not inwardlie and outwardlie to besiege him, and nowe to intend the death of the bodie, now of the soule, and laste of all, of both their strength to bring them to destruction. Besides Caine and king Saule, Iudas Iscariot may serue for an example: whose mind when hee had brought to distrust and desperation, then hee forced him being wearie of his life, to hang himselfe, to his shame and confusion. But albeit Satan the enemy of mankind be furnished with a thousand practises to infect and hurt vs: yet is there one onely thing able & of present force, to ouercome and oppresse him, and that is faith, and a sure and stedfast trust in GOD the Father through Christ, vvhich the Dutchman calleth

Genef.4
1 Reg.31.

Math.29

Een

Een vaste gheloue, ende een goedt betrouwven op godt. By whose ayde the Apostle Peter counselfelth vs to resist the ambushmentes, trappes, iuglinges, deceiptes, subtleties, rage and crueltie, with sobrietie and watchfulnesse, supported and propped by faith: for thus hee waketh them that are idle: Be yee sober and vvatche,^{1 Pet. 5} because your aduersarie the Diuell goeth about like a roaring Lyon seeking whome hee may deuour, whom resist yee being strong in Faith. For this, as Iohn saith,^{1 Iohn. 5} is the victorie that ouercommeth the worlde, euen our Faith: for faith vwhereby vvee leane to Christ and commit our selues wholie to such a defender, getteth vs the victorie ouer the diuell the prince of this world: so that we shall carrie awaie rich spoiles from our conquered and ouerthrown enemy.

Wherfore it seemeth good vnto vs to attempt anie thinge agaistste this aduersarie, and to resiste inchauntmentes and witchcrafstes (vwhich the Dutchmen call *Touerse*) or to driue euill spirites out of mens mindes: it muste bee doone by faith in Iesus Christe, contemning the vanitie of the Gentiles, old wiues superstitions, and all other magicall execrations. For God by his sonne, who is the brightness of his glorye and the verie image of his substance, dooeth all in al, and gouerneth all thinges with the vvorde of his power. This prerogatiue did he obtaine for his singular obedience, humilitie, and modesty towards his father. For vwhen he was in the form of God, that is, like and equall with him, he thought it no robberie to be equal with God, and yet he submitted himselfe and took the shape of a seruant, and humbled himselfe, and was obedient to the shamefull and execrable death of the Crosse, wherefore God listed him vppe into the highest heauens, and glorified him with a name y' excelled all
^{Hebr. 5}
^{Phil. 2}

al other names, that in the name of Iesus euerie knee
 should bowe both in heauen and earth and of thinges
 vnder the earth, and euerie tongue shall confesse and
 acknowledge, that Iesus is the Lorde and the glorie of
 God the father, to whom all the glorie of the sonne is
 referred and giuen. And contrariwise. If therfore any
 man doe attempt to doe anie thing, if to ease the affli-
 ted in minde, if to cast out diuels out of the body, let
 him indeuour to doe it by calling on God the father by
 faith in the name of Christ, and so shall he obtaine all
 thinges, and shall not be frustrate of his desire. For by
 the force of this wonderfull and blessed name (so vree
 doubt not nor distrust the promises of God) diseases
 are healed, afflictions and troubles of minde quieted,
 tempestes and rages of the sea mitigated, diuelles (as
 Christ promiseth ascending vppe into heauen) driven
 out, poison denied his operation, serpentes are made
 slovve and cannot hurt, ignorance, terror, and feare
 driven from the minde, the feare of death shaken off,
 hurtful thoughtes dispearled and made to vanish, and
 the minde getteth tranquilltie and peace of consci-
 ence: so that nothing can happen vnto vs to make vs
 afraide if God the father through Iesus Christ vphold
 vs by his spirite. Wherefore our soules must be lifted
 vppe to the liuing God thorough the guide of his son,
 and whatsocuer we determine to doe in the power of that wonder-
 full name Iesus: for to him is giuen all power bothe in
 heauen and earth: neither is there any other name vnder
 the sunne that bringeth saluation, the which is ter-
 rible to the wicked, fearefull to the diuels, but to those
 that trust in him power, vvisedome, saluation, life and
 resurrection: who is appointed of God to be the iudge
 both of the quicke and dead, euен Christe Iesus the
 faith-

Mark. 16

Math. 28
Mark. 16
Actes 2Actes 4
1 Cor. 1

faithfull witnesse, the prince of the kings of the earth, Apoc. 1 whoe loued vs and washed vs from our sinnes by his Acts 10, bloud. To him, as Peter saith in the Actes of the Apostles, do al the prophetes beare vvitnesse, because who soever beleeueth in him shall receiue remission of his sinnes in his name. This is the life eternall (which testimonie Christe giueth to his Father) that they may knowe thee to be the onelie true God and him whom thou hast sent Iesus Christ, in vvhom is all the pouer of the Godhead, and whatsoeuer wisdome may be ascribed and giuen to God. John. 17

Seeing therefore that this name is so renownmed & holie, and of such maiestie and power: wee muste diligentlie take heede vvee vse it not vntreuerentlie and in vaine, as those ridiculous exorcistes do, who with certaine ceremonies and conceiuied wordes, assayng by the abuse of the name of Iesus to caste out the euill spiritie to their owne profite and ostentation (by vvhich name Paule wrought miracles) haue caste themselues into great peril, and their adiuration or rather mockery, was hurtfull to themselues, for the possessed of the Diuell ranne on them and cruellie rente them, so that they were glad to betake th̄ to flight. There haue bin also massepriests in our daies, whoindued with no faith in y name of Christe, nor with any good maners, haue attempted the like, but haue beene so mocked and shamed by the Diuel, that leauing their busynesse altogether vndoone, trembling with greatfeare haue been constrained to depart. But if any now wil go about to bring such a thing to passe, and to cast euill spirites out of the bodies of men: let him followe the example of Peter and Iohn, who vsing no ambitious words raised the lame after this sorte. In the name of Iesus Christe of Nazareth rise uppe and walke, and hee presentlie Actes 3

The Hauen

Col. 1
Hebr. 1

his feete and legges vvaixing strong, leaped vppe and walked, and entred with them into the Temple, leaping, and walking, and praising God. Seeing then that Iesus the onely sonne of God, coequall and of like power with the father, in vvhom are hidde al the treasures of vvisedome and knowledge, dooeth guide all thinges by the worde of his power: it is meet wee put and place all our trust in God, thorough Iesus Christ, and that by the power and strength of him wee resist Sathan, sinne, hell, and al things whatfoeuer are hurtfull to man.

Ephes. 1

But excellent is the greatnesse, strength, povver and fortitude, which God according to his power shewed in Christ, as Paule saith, when he raised him from the dead, and made him to sit at his right hand in the heauen aboue all power, principalitie, and rule, & aboue all that is named not onely in this worlde, but also in the worlde to come, and hath put all things vnder his feete, and giuen him to bee chiefe of all thinges in his Church, which is his bodie, and is the fulfilling & accomplishment of all thinges: that is, it is Christe by whome God dooeth fill vppe, absoluē, and perfect all thinges in all men; especiallie in them that beleue in him: And as Paule saith, are sealed with the holie spi-
rite of promise, vwhich is the pledge and earnest of our inheritance, into the redemption of that purchased and gotten possession, to the praise of his glorie. Wherfore Paule vwho was accustomed to many con-
flietes, and constrained to beare many proud bragges, doth counsell euerie one, if dangers at any time hang ouer them, if Death be at hande to kill them, if Satan laie siege to their mindes: to striue vvit and resist him with a bolde and valiant courage, for so dooth hee en-
courage & exhort the Ephesians: saying, That which
remai-

Ephes. 6

remaineth brethren, be of good courage, and shew ye your selues valiant in the Lorde, and by the power of his strength, put on all the armour of GOD, that you may resist the assaultes of the Diuell: because wee must not striue against flesh and bloud, that is against weake and mortall men (albeit they sometimes trouble vs) but against the Princes of the Worlde, the rulers of the darkenesse of this worlde, against the spiritual crafte of those that flie in the ayre.

In vwhich plentie of wordes and varietie of sentences, and that elegant Metaphor taken from a conflict and skirmishe with the enemy, he sheweth y^e the euill spirites with their attendantes and ministers, doe goe about with great crafte and vvarlike policie to beguile those that haue addicted themselues, and giuen theyr names to Christ. Wherefore seeing our enemies are so much to be feared, and so furnished with spirituall crafte: he sheweth by the waie with vwhat vweapons vve are to resist him. Take faith he, the whole armor of God (an example taken from those that go well armed into the battaile and stande on their garde) that you may resist the aduersarie and stande to him stoutlie and effectuallie, like those that shrinke not, nor are compelled to flie: stande therefore with your loynes girte with the syvorde of truth, putting on the breastplate of righteousnesse, and shooes on your feet, that ye may be ready and prepared to the Gospel of peace: but aboue all things take vnto you the shield of faith, whereby you may quench all those fierie dargets of that wicked one. Take vnto you the helmet of healtie, and the syword of the spirit, which is the word of God, to vwhich he addeth (as substituted aides) petitions & dailie prayers, who doe so execute their office, y^e they ob-

1 Pet. 5.

obtaine the victorie: And God (as Peter saith arguing on the same matter) in so vncertaine a conflict, and (as it often proues) in so doubtfull event of the battaile, refresheth, establisheth, strengtheneth and supporteth those that are readie to bee ouercome, and as it vvere brought to ruine. Now seeing in times paste there was such authoritie of Pythagoras amongst his schollers, and his doctrine was of such estimation, that they helde it as an Oracle, or as it vvere spoken by the vviest man in the world, insomuch that when they wold confirme any thinge without anie long delaie , they woulde obiect to him that doubted their argumentes to be true, *αυτος έπει*, that is, he hath spoken, as though it had beene then a great offence to speake against it : so is it meete the like reason be had of our religion, giuing the same reuerence to Iesus Christ, that in alleaging his doctrine to confirme the profession of our faith, we crie vnto the deafe and dul hearers *ώστε γνωσθει*, *αυτος έπει Σωτηρ*, that is, beleue, for our Sauior hath spoken it : for his doctrine is not humaine, vanishing, and colde , but liuelie, sauing, forcible and diuine , and which bringeth blessednesse to man : which onelie we ought to desire of Christ whoe is the fountaine of all wisedome and goodnesse, and in whome dwelleth all fulnesse of God corporallie: by whome wee are made perfect: by whom as Paule saith, God the father hath deliuered vs from the power of darkenesse , and hath translated vs to the kingdome of his beloued sonne: by whom vve haue redemption in his bloud and remisyon of our sins : vvhio is the image of the inuisible god, and the first begotten before all creatures, and by whō all things were made both in heauen and earth, visible and inuisible, thrones, dominions, principalities, and powers. All things were made by him & through him,

him, and he is before all things, and by him all things haue their beginnings. He is the head of his body the Church , the beginning and firstbegotten from the dead, that he might be chiefe in al thinges, and obtain the souerainty, because it pleased the father to dwel in him, being the fulnesse of all thinges, and to reconcile al things vnto himselfe being appeased in the bloud of his crosse. Seeing then that G O D the Father hath so plentifully and abundantly bestowed all things on vs by Christ, let vs striue to come to that plentifull and euerflowing fountain, and let vs presume through faith to aske and hope for all things from , and in him assayle to doe all thinges . If it seeime good vnto vs to cast out Diuels, to heale diseases, to deliver from perils, to kill venemous beastes, to purge away poison, and make it harmelesse, and to remoue mountains out of their places : let vs remember to do all these things by the vertue and power of Christ & by faith in him. For Christ promiseth to the faithfull, that all things shall be plain, open, and easie for them to doe , if they haue faith, which in his last sermon , before hee ascended vp into heauen, he witnesseth to the world, when he saith : Go Marke.6
yee ouer all the world and preach the Gospell to al nations, he that beleeueth and is baptised shall be sauued, but whosoeuer beleuueth not , shall bee condemned. Tell them that beleuueth that these thinges shall followe their faith : In my name , they shall caste out Diuels , speake with newe tongues, kill Serpentes , and if they drinke any deadly poison, it shall not hurt them , they shall lay their handes on the sicke , and they shall bee whole , that is at the present touch they shall bee healed : these thinges shall bee alwaies ready with them, where the increase and profit of the Gospell requireth a myracle. But these things can by no meanes be per-

formed in the mindes of them that nowe professe the Gospell, vntill they haue cleansed their hearts from all vices , and through the force of the spirit and doctrine of saluation haue healed their mindes of their faultes, and that their heartes are freed from auarice , hatred, anger,lust,deceite,backbiting, and other daungerous affectiōns, and endue themselues with giftes from aboue.

Whether hearbes and precious stones haue a power to cast out Devils and expel noysome things.

Chap. 58.

Albeit that hearbes haue such especiall vse and excellent force, giuen by the framer of Nature that they are applied to mans bodie for nouishment and medicines sake, yet are there some roots commended by ancient writers which resist inchaunments, and do beate backe and driue away sorcery and witchcraft of all sorts. These are called *Alexicaca* or remedies against al mischieves, and *Amuleta*, that is, *Amlettes*, or preferuatives against witchcraft, which doe driue awaie and remoue all thinges that are hurtfull and noysome to men . This force also besides hearbes is attributed to Pearles and Precious stones, vvhich haue gotten that power not by their first qualities , that is, the temprature of heate and colde, drienesse and moisture : but by a speciaall strength, hidden force, and secret propertie , whose cause cannot by any meanes be shewed.

So doth the *Magnes* and *Loadstone* draw Iron: The *Gagates* or *Agath* stone, and the *Amber* drawe strawes and moates. The *Saphire* which is of a sylver and gray colour defendeth chasitie . The *Iacincte* and *Chrysolite*

folite borne on the Ring finger resisteth the plague. The Emerald and Prasius being stones of a green colour doe make the heart merrie. The Jasper, Saphire and blew stone called a Turcoise, keepeth a man from sliding, falling and stumbling: or if any of these happen, it keepeth the bodie from hurte: Corall hanged about the necke driueth awaie troublesome dreames, and keepeth children from feares in the night. The Carbuncle or Sardine stone commonlie called the Cornelstone, (taking that name of a redde berrie the Cornell tree beareth) spreadeth the bloud in the bodie, and maketh men merrie and of an excellent color. There are also diuers other stones of mooste excellent vertue to remoue and driue awaie Hobgoblins, Witches, Hags, and anie ayrie Spirits, if wee may credit auncient writers. There are also hearbes which resist those diseases, that are verie neare kinne to the vexations and tortures of the Diuell, as melancholy, phrensie, madnesse, the falling sickenesse, and other greeuous diseases that happen to young maides, and olde widowes, through the motion and affection of their wombe: or when their monethlie diseases haue not their course, or vwhen they are kept longer from marrying then they would be: because from the fumes that disease bringeth, and thorow blacke and thicke fogges, their mindes are so troubled, that a man woulde thinke they were tormented of some euill Spiritte: yea they themselues doe perswade themselues that some euill Spiritte doth possesse their mindes, which bringeth them into manie absurde and filthie imaginations, to which disease after the incision or cutting of some vayne in the feete, such wholsome hearbes are applied vnto them that deliuere them of these accidentes: and of this forte are these,

Mugwort

The Hauen

Mugworte, Sauory, wild Betony, Maieram, Penirioall, Origane and Clarie: But amongst herbes that are an ease to an afflicted minde, or doe safely keepe a man from euill spirites, or from thinking of them, or from those venomous fumes which do hurt the braine, these are reckoned to be of force, Rue, y^e sea onion, (of whose iuice and sittrop a vineger is made) masterwort, which wee commonly call Pelitory of Spaine, Angelica, or Lungwort, (a kind of Fenel giant, or Laserpice) Aliflon or Rubia the lesse, which healeth a man, dog, or those that be bitten with a mad dog, which disease is not altogether vnlke those which are vexed & inrage with the Diuell. Rosemary purgeth the house, whose roote (or the roote of Hogs Fennell or Bearefoote) hanged in the entry of y^e house, chaseth away euill spirits, & the contagion of the plague. Also Ricine which is com- monly called *Palma christi* (because the leaues thereof are like to a hand when it is stretched out) doth the like. So Coral, Peony, the Misletoe bush, driueth away the falling euil, if it be either hanged about ones necke, or drunke in wine. All which if any man thinke hee may vse in driving away euillspirites, let vanity and the superstition of the Gentiles be far from him, let him vse no vaine precations, or strange words which they vse for the most part, who practise inchauntmentes and profess the magicall arts: but let him remember that if hearbes haue any force (as experience teacheth vs they haue) they haue it from the Lorde. For all medicines and rootes, which are applied to mans body are of force, not in regard of themselues, but for y^e they are giuen of God, and by his meanes haue that wholsome operation. Therefore if thou do determine any thing with the helpe of hearbes, trust not so much to the force of them, as to God himselfe, and so in expelling diseases

diseases thy labour shall haue a happy and wished suc-
cess, otherwise thy good indeuors turne cleane con-
trarie, and the end deceiue the expectation of the ar-
tificer, because hee thought not on the creator of whō
all thinges haue their effect, or else hee wanted faith in
Christ. Hence it came that Asa king of Iuda when hee
was greeoufullie afflicted with the paine in the feete,<sup>3 Reg. 15.
2. Paca 16</sup>
and tooke not counsaile of GOD, but onely trusted
to the Physition, founde no helpe in their application,
but dyed of the gowte, as the storie saith. For GOD,
doeth not forbid the helpe of the Phisition, but that
wee shoulde not trust altogether in him, and haue no
regarde of him which is the Authour of health, and
by whose gifte all thinges haue their efficacie. But
they do very superstitiously, & commit a thing not far
from Idolatry, vvhio applie to inchaunments hearbs ^{Psal. 7}
hallowed with certaine fained prayers, and proceede
with them to vncharme diseases: for so do they apply
Fearne about the summer solstice, and Rue, Trifolie,
and Veruein gathered in the beginning of the night to
serue their Magicall sorceries withall, wherewith they
beguile the rude and vnskilfull sorte of common p:
ople, and blinde their eies to get something from them,
and wipe them cleane of al their money, and yet those
vaine artificers never become rich. This I thought
good friendly reader to insert in this argument, to the
ende euery one may beware of those magicall inchan-
ters, and regarde from whome wee must looke for our
helpe and health of our saluation (contemning the
vanitie and superstition of the Gentiles) and by what
means it becommeth vs to vse remedies prepared for
vs, which are plentifullly granted vnto vs by the bountie
of God.

*Of the maiestie and power of God, and howe many names
the essence of one God diuided into three persons, hath;
by thinking whereof mans minde receiueth peace and
comfort and perfect faith towards God.*

Chap. 59.

Because GOD that excellent and most pow-
erfull nature, that eternall minde which is
free from deathe, and stretcheth it selfe o-
uer all, is spreade ouer all, and ruleth and
gouerneth all thinges, and indueth them with his
power: therefore this one Godheade for the vertue
and excellencie of his workes, is called by diuers
names, and reuealed vnto vs by manie notable termes,
bothe among the Hebrues, and also among other na-
tions, to whome anie knowledge of his deitie hap-
pened to come. So in the holie Bible hee is called, *Ie-
boua, El, Eloim, Adonai, Emanuel*, all which doe sig-
nifie a certaine peculiar force and vertue, and do giue
great power to God which hee sheweth in thinges of
this worlde. Wherefore when hee propounded the
preceptes of the Lawe to the Iewes, to bee diligentlie
obserued, to the ende there might bee more authori-
tie and reverence added to it, hee saith: I am *Ichona*
the Lorde thy G O D, which brought thee out of the
lande of Egypt, and out of the house of bondage, thou
shalt haue non other Gods before me; By which holie
and wonderfull name, hee taketh to himselfe the rule
and gouernement of all thinges that haue their being.
For seeing hee is the fountaine and wellspring of all
thinges in this worlde, and he onely of himselfe gineth
the force of being to all thinges, therefore is it meete
that all men shoulde bee obedient to his commaun-
dements,

dementes, and submit themselues to his Lawes, and looke for no other helpe of their saluation from anie thing, nor turne themselues to any other God, then to him that hath his beginning frō euerlasting, which the Hebrues call *Iehoua*, the Greekes Αυτοψιη, the Latines *existens*, and the lowe Dutch *Een eerich God-delick wesen*, and wee God. Therefore the name of this diuine essence is taken from manie thinges, from the first and euerlasting power and force of beeing, eternitie, magnificence, maiestie, rule and empire, to whome all thinges obey, and by whome all thinges were made, and are guided by his great prouidence.
 HEE also taketh his name from peace, meekenesse, and clemencie that he vseth towardes mankinde, who
Ole. 3
Iole. 2
Naum. 8
 in affliction and sorrowe craue his helpe and aide. For
 El the Hebrue worde doth expresse the mercie of
 GOD, ioyned with iustice, wherewith hee vphol-
 deth and defendeth the godlie, and punisheth the
 wicked, or by putting them in feare reclaimeth them
 from sinne. Also from the light whereby hee drieueth
Naum. 2
Ole. 11
 away the darkenesse, errours and clowdes of the mind,
 and inlightneth the ignorauant with the brightnesse of
 his knowledge and trueth. For thus saith Christ, I am
 the light of the worlde, whosoeuer followeth me shall
 not walke in darkenesse. Also from fire wherewith hee
 kindleth and inflameth the godly with the loue of god-
 linesse, and indueth their minds with wholesome and
 lively doctrine, but the aduersaries and such as shewe
 no reuerence nor feare to God, hee consumeth and
 bringeth to nothing, as the fire doeth drie wood or
 straw. Wherfore Moses and Paul do reuerently and re-
 ligiously exhort vs to worship God, to the end we may
 bee acceptable to him, for saith hee, God is a consu-
 ming fire, therefore let euerie one carrie himselfe

The Hauen

reuerentlie towardes him . Then is also a name giuen vnto God, from the bountie and liberality which hee vseth towardes those that are his, whome hee will not suffer to be oppressed with pouertie nor pine awaie through want , but prouideth plentifullie for them , and aboundingtly bestoweth all thinges needefull for their vse , both external for the bodie, and internall peace and quietnesse of the minde. Also frō his pietie and Fatherlie loue, wherewith he embraceth his children , prouiding for their profit and health , and therefore is called Father . So saith GOD by Ieremie , thou shalt call mee Father , and shalt not cease to goe in after mee . And againe I am become the Father of Israell and Ephraim my firste begotten , I will bring them thorough the Riuers of waters into the right waie , and they shall not dashe their foote against a stone , that is , they shall followe my steppes , accompanie mee , and doe after my will , and I will keepe them safe in all their waies, that no hurte shall happen or come vnto them , no wronge , destruction nor calamitie shall light vpon them.

Esaie.6

Moreouer, Esaie recordeth honourable and triumphant titles which GOD the Father giueth to Christ, to the ende euerie one shoulde knowe what profit our Sauiour Christ hath brought vnto vs by his nativitie, death, resurrection, and assencion into heauen: for thus doeth the Prophet declare the magnificence, honour , glorie, renowme , power , and greatnessse of Christe, of vwhich there is none but redowndeth greatlie to our vse and profit where he is called Emanuell, that is, God with vs . A child is born vnto vs , & a son is giuen vnto vs , who is the chiefe of all , whose name shall bee called wonderfull, Counsailour, the mighty God, the

Ierem.5
Esaie.7
Esaie.9

the father of the Worlde to come, and the prince of peace.

Innumerable and infinite are the thinges that may be applied to his great maiestie, nay rather which hee attributeth to himselfe. For he calleth himselfe a phisition, because he healeth mens mindes and bodies, & cureth both the invward and outward vices. Hee also calleth himselfe a shephearde, because with great care and watchfulnesse he ouerseeth his flocke, and gathreth togither the lost sheepe, and feedeth and nourisheth them with the wholsome food of his worde. So Christ calleth himselfe a fruitefull vine, his father the Husbandman, and vve the branches cleaving to the vine, whom he pruneth, and cutteth awaie the vnprofitable branches: that is, he cutteth off our vain lustes, to the end vve might bring forth more fruit: but those that he findeth vnfruitful and yeelding no yearelie increase (by which metaphor hee meaneth those that bring forth no fruities of faith) as vnprofitable and dry branches hauing no sap, he casteth into the fire. Paule vseth the like metaphor, taken from tilling the ground and building a house: for taking awaie and quenching the discordes vwherein the Corinthians were intangled and waxed proud with the names of their teachers enuying one another (as wee see the like in this our age) he warneth them all that if they had learned anie sound doctrine, they should not attribute it to the misters, but confess they receiue it from God, the author of all good thinges: We, saith he, are fellowhel-
pers, and as it were laborers hired to doe the worke of the Lorde, let vs approue our labour to him, and lette our paines appeare vnto him: Yee are the husbandrie and ground of the Lord which we make fruitfull vwith the seede of sound doctrine: yee are the edifice & buil-

Math. 9
Esay 40
John. 10
Psal. 78.
1 Pet. 2
John. 15

1 Cor. 3

The Hauen

ding which ariseth to his glorie. Moreouer that vvee
 may speake more of that which belongeth to the great
 nesse & maiestie of God, there can nothing be thought
 vpon or conceiued in minde so high, mightie, famous,
 excellent, notable and reuerend, and to bee short, no-
 thing for nūber or any other vertue so perfect, which
 may not deseruedlie be applied to God. His wisdome
 whereby he ruleth all thinges in this vvorlde, preser-
 uing and keeping it by his vnsearchable counsell and
 proutidence, is incomprehensible, not to be expressed,
 infinite: so that the order and course of so great things
 doth rauish al men with an admiration and loue of the
 maker. His fortitude, strength, and power wherewith
 he ouerthroweth the enimie and vpholdeth the god-
 lie is vnconquerable and cannot be ouercome. For
 there is nothing but yeeldeth to his power, there are
 neither castles, bulvarkes, and fortresses, be they ne-
 uer so strong but yeelde to his power. His iudgement
 and iustice wherevith hee distributeth to euerie one
 his owne, and according to his vvorthiness & deserts
 revvardeth him: is right, lavyfull, holie, syncere, laud-
 able, and of great equitie: so that he deserueth blame
 of none, vnlesse it be of such as are of a corrupt iudge-
 ment. His mercie, clemencie and gentlenesse, which
 is largelie declared by all the prophetes, is endelesse
 and excelleth all his other vertues. For all those that
 feare his iustice flie to his mercie as to a sanctuarie,
 and desire his ayde: it taketh desperation from their
 fearefull mindes, by it the spirite the comforter dooth
 make glad and vphold them that are readie to fall, and
 planting in them a hope and faith to obtain saluation,
 driueth them to the throne of grace where they finde
 mercie, and (as the Dutchman faith) *Remis ende quist
 scheldinghe van misdaet*: that is, Remission and for-
 giuenes

Psal. 31, 32,
 103, 146
 Ephal. 2
 Elay. 25
 Prou. 5

Psal. 18, 47,
 84, 16, 22
 144.

Psal. 32, 56
 Col. 3

giuenesse of sinnes, so that nothing can bee imputed
to them, nor accuse them to death. Which when Paul
did prooue in himselfe, being made of a persecutor an
apostle, he thus strengtheneth the wauering and doubt-
full mindes of men, prouoking them by his example
to the mercie of God.

When first, faith hee, I was a persecutor, blasphem-
er and outragious, I obtained mercie for that which
I did ignorantlie through vnbeliefe, that is, vwanting
faith, and not knowing the vvil of God. For he thought
he did God good seruice in persecuting the christians.
But to the ende almenne might knowve the reason of
their faith, and that euerie one might bee assured all
sinnes are satisfied by the bloud of Christe to them
that beleue, Paule constantlie and firmelie pronoun-
ceth: This is a true saying and vworthie of all menne
to bee embrased, that Christe Iesus came into the
vvorlde to sauue sinners, whereof I am the chiese. But
therefore didde I obtaine mercie that in me firschee
might shew his clemencie, to make me an example
to those that shoulde after beleue in him to eternall
life: that is, in hope and expectation of the kingdome
of heauen.

Which benefite seeing it ought wholie to bee at-
tributed to our Heauenlie Father, vvee ought not to
defraude him of his due praise and commendations,
To the king(fayeth hee) immortall of this worlde, in-
visible, and to the onely vvisc GOD, bee all honour,
praise, and glorie, world without ende, Amen. Peter
also giueth y like praise to god the Father of our Lord
Iesus Christ for the mysterie of our saluation, who ac-
cording to his abundant mercy hath regenerated vs
into a liuely hope, by this, y le. Chr. is risen again frō
y dead into an immortal inheritaſe, vndefiled, vncorrupt
and

^{1 Tim. 1}
^{John 16}

^{1 Pet. 1}

The Hauen

Titus 3

and laid vppe in the heauens for vs, that is, for our loue. For after that the bountie, loue, and humanitie of our Sauiour Christ appeared towards men, he sau'd vs for no desert of ours, neither for anie works of iustice that we haue done, but according to his owne mercy, thorough the washing of regeneration and renewing of the spirit, which he plentifullie powred vpon vs by our saviour Iesus Christ, that iustified by his grace we might be made heires according to the hope of eternall life. Whiche saying is certaine and vndoubted, and by all meanes to be imprinted in the mindes of men.

Seeing therefore God beareth so great loue & good will to mankinde, and that his fauour and hartie affection was so great, that besides the vse and commodtie of all thinges he bestowed his onelic begotten son to be the redeemer of mankind, that by the death and resurrection of Christ he might obtaine grace and reconciliation: it is verie meete and the rule of equitie and gratification of a good turne receiuē requireth, that euerie one place all his hope and trusste in him: that we giue him great praise, and euer to approue our liues and manners to him, please him with a faith not vaine and idle, but guarded with the workes of chariti, consecrate our selues wholie vnto him, by denying vngodlinesse and carnal lustes, and walke soberly, iustlie, and godlic in this worlde, expecting the blessed hope and appearing of the glorie of the great God, and of our savior Iesus Christ our lord, who hath giuen himselfe for vs that hee might redeeme vs from all iniquitie, and purchase him a chosen people to him selfe, making them followers of good works.

Titus 2

Rom.5

And then when we haue laide this sure foundation to good life by the helpe and comfort of the Holie ghost, we shall bee at peace and quiet in our mindes.

Shaking

shaking off the terror and feare of death, making our entrance to immortalitie & blessednes by the guide of our captaine Christ Iesus. For death is not the destruction of the bodie, but a renuing of it, not the quenching of nature, but the entrance into a new life, and the gate or first going into the heauenlie Citie and eternall life.

Of the certaintie of which, no man should doubt or distrust the promise of God: because the truth it selfe which cannot erre, perfourmeth faithfullie that which he promiseth: for God is true and euery man a lyar: Psal. 61, 115 Rom. 3 that is, God deceiueth no man, faileth no manne, nor frustrateth any that haue a firme faith and trust in him, he promiseth not slightlie as men doe which breake their promises, frustrate their couenantes, and with a certaine coosening deceit breake their contracts; but he is constant, stable, faithfull, and payeth and performeth assuredlie all the promises he maketh: but euery man is a lyer, that is, deceitfull, craftie, vncertain, slipprie, light, vncertaine, mutable, doubtfull, waering, couesning, fraudulent, vaine, captious, disloyal, and which speaketh one thing standing, and another sitting, so vncertainlie, that one cannot reliе vpon him.

Which faults are farre remooued from his Diuine maestie, as in whome no humaine affections doe abide: vwherefore vve must leane vnto him with a certaine faith, and laie on him al our prayers, hopes, and desires, whether danger, destruction, death or confusione hang ouer vs. For all troubles by his fauour and presence are awaged, all sower and bitter things are made sweet. Faith in him driueth awaie feare of death and all feare and trembling is taken out of our heartes. For the loue of him we despise and contemne all de-

John. 1

Rom. 4

Phil. 3

2 Cor. 4
and 5.

lightes and pleasures of this life. By his vertue and help we suffer sorrowe and discommodities, vvhich compasse vs about euerie moment . Strengthened with a firme hope and expectation of immortality, we cheerefullie depart the prison of this world, and by the conduct of Christ are brought to a blessed habitation. And with lesse grieve are we separated from the socie-
 tie of this boodie and abode in this life, and our last con-
 flict with death doth make vs lesse doubtfull, wherein
 almost all men haue a distrust, and a kind of desperati-
 on besiegeth their minde, but that we are sure by the
 merites of Christ, redemption and grace is prepared
 for vs. For the mediator betwene God and manne
 Christ Iesus, hath reconciled vs and washed away our
 finnes with his bloud, and by the power of his resurrec-
 tion, hath brought righteousnesse vnto vs. For Christ
 was deliuered for our finnes, as Paule saith, and is risen
 againe for our iustification. So that confirmed by the
 resurrection of Christ as with a pledge, we hope vvee
 shall be saued and raised againe by his power. For hee
 as the Apostle saith, shall transforme our vile bodies,
 and make them like vnto his glorious boodie accord-
 ing to his power wherewith he can subdue all things.
 For albeit (according to the doctrine of Paule) the
 earthlie house of this our tabernacle must be destroy-
 ed as a ruinous building, which by loosenesse of the
 iointes and fastnings, and by plucking awaie theraf-
 ters is ouerthrovne, which building we haue of God,
 not made with hands but eternall in heauen : for God
 that raised the Lord Iesus, wil raise vs also by him, and
 will make vs partakers of the glorie of the generall re-
 surreiction, which most certaine hope worketh this in
 vs, that we suffer our selues to be drawn vnto him with
 lesse corruption, and void of all pollution.

Of

Of the Nature, conditions, and manners of Women, and why that sex when they are angrie, are more fierce then Men, conceiue anger sooner, chide more unmeasurablie, and are sooner overcome with any affection then men. And by the waie in what sense this saying of the Wise man is to be taken: The ini-
quite of a man is better then the good deedes of a Woman.

Chap.60.

THe cause why not onelie comicall Po-
ets, Orators, and Philosophers, vwho
were alienated from true religion, but
also the Wisemen and Prophets of the
Hebrues, who were indued plentifullie
with the knovvledge of Gods word, do
so much euery vwhere inueygh and speake against wo-
men: was because the wickednesse and dishonestie of
diuers of them deserued it. And albeit all are not stai-
ned with these imperfections, neither are all vvomen
found to be shrewes and skoldes (for there are some
matrones, who by the benefite of education, indewed
and decked with manie great giftes of Nature, are no-
thing inferiour nor giue any place to verie excellent
men) yet the indifferent sorte of women, as Citizens
and countrey Gentlewomen, and the coimmon scum
of Women, as the basest sort; are so proud, so foolish,
so shrewish, so imperious ouer their husbandes; and for Esdras 3.
inticements of the flesh, & pronenesse to lust, of such Cap.4
an vntamed and vnbridled concupiscence, that they
may vwell bee tyred, but neuer satisfied with the acte
of Venerie: yet so, that some are farre more inclined

and their affe^tions more addicted than othersome are. And albeit we see so many vices in this sexe every where, that many married men haue complained and yet doe complaine of the shrewish condicions and natures of women, and that weeping to their neighbours, doe tell what and howe manie greeuous outrages they are compelled by them to suffer and indure: vwhereby they giue occasion to manie men to abhorre mariage, and rather to sequester themselues from the societie and secret fellowship with women, then to suffer and submit themselues to the vvitlesse controulmentes and vndiscreet threats of a stubborn, brawling, malicious, outragious and scolding vvife: yet because the order of nature, the necessitie of life, and the loue and desire to augment our posterity, compelleth a man to get him a wife and prouide him a helper, to procure increase of children, they do wel which marie: vwhereby they passe awaie the course of this life in an vnseparable societie and mutual consent both of bodie and minde, yea and if the woman be not too frovvarde both pleasantly and comfortablie. For vnlesse nature doe supernaturallie abhorre mariage, the condition of mans life requireth it, and the qualitie & disposition of the bodie inciteth vs to it.

And therefore did *Metellus Numidicus* make that commendable Oration to the Romaines, wherein hee exhorted his Citizens, least the Commonwealth should come to ruine, to take each of them a wife. For, (saith he) if man might liue without a wife, why euery one of vs vwould gladlie be deliuered from such a troublesome euil: but because it is so ordained of nature, y^e we canne neither liue wel and quietlie with them, nor in any good fort without them, let vs rather prouide for the safety of our commonwealth, then for our own short

shorte, momentanie and priuate pleasure. For if the ministry of a quiet and honest wife bee of great vse and profit to those husbandes that are whole and sounde in helping to order their houehold affaires, and in handling of al things profitably at home: then questionlesse hit pains must be very comfortable and comodious about the sicke and diseased persons. And as the wise man saith, where there is not an hedge the possession diminisheth, so where there is not a woman the sicke must needes sigh, and hee that wanteth his helper can be hardly supported. For a faithful wife doth hit duety to her husbande with a courage, carfullie prouideth for her house and family, shewfiseth all things at home in her house, and hath alwaies her mind and cogitations on her husband: so that if he concerne any disquiet, if he sustain any losse, if he be sicke, if sorrowfull and heavy; a good wife will couet to lay the greatest part of his calamity vpon her selfe, and greeve at and sorrowe for her husbandes harmes, as if they did properly belōg to her selfe. And this can by no means bee effected, but by a mutuall consent of their bodies and mindes which ioineth them together and of two maketh one; and then as Horace fauith notably,

Falicester & amplius

quos irrupta tenet copula, nec malis

Disulsus querimonij

supremacitius soluit amor die.

Eccle. 36

Gen. 2
Lib. carmin. 3
sub. 13

'They thrice and more are blest whose marriage bed is chaste,
Whose loue is not disioynd with brauls, but vnto death doth last.'

But dayly examples doe testifie that many women are not onely subiect to all kinde of affections and perturbations of mind, but also for the least occasion that is, doe outrageously waxe mad with anger, so that the lowring

Eccle.29

lowring and il disposition of a woman, is nothing inferiour to that of the aire when it is mooved with tempests, lightning and thunder. The which that the Hebrewes / & others also that fought after wisdome / tried by daily conuersation with the , and found true by obseruing the customs of their liues: their writing do copioulie witnessse and confirme. For I gather by their bitter inuectiues against women , that they were exercised and taught by domesticall, familiar, and secret familiarity with them , vvhata wicked and malicious woman, when she is stirred vp and prouoked to anger, is wont to attempte: what tragedies and lamentable accidentes shée will cause: and howe vehementlie for a trifle shée will rage and storme. For thus doeth one of them amongst other things prosecute his speeches against them , by taking a similitude from venemous and cruell beastes, saymg. The greatest wound is the sorrowe of the mind, and the greatest mischiefe, the malice of a woman: let me haue anie wounde sauing the griefe of minde, and any mischiefe sauing the rage and wickednes of a woman. Nothing more hurtful for the head then a serpent, and no anger exceedeth the anger of a woman. It is better to dwel with a Lion or a dragon , then with a wicked, naughty and brawling woman. When woman was taken out of man, she was a quiet, milde, delectable, curteous, delicate, and smoothe skind creature , y desired to be ruled by man, and to be subiect to him : I wonder then whence shée had this cruelty , desire to chide and brawle, and all other hir wicked and vnbridled affections . Certainlie I coniectureal these things happen to this sexe through the weakenesse of their mindes, and the imbecillity of their vnderstandinges and iudgementes: whereby it commeth to passe that a woman incensed with anger, will

wil be starke mad with rage, and purposing or presu-
suming beyond hir power, can heither tame hir lusts,
nor bridle the troubled motions of hir minde, no nor
in anie meane sort refist them with wisedome and rea-
son: but carrieth hir selfe after the guise and fashion of
a little childe, who altogether voide of vnderstanding
and reason,

*Gestis paribus colludere; & iram
Colligit, ac ponit temere, & mutas nr in horas:*

*Horat. in
arusp.*

Desireth wih his fellowes ofte to play,
is soone displeasd
and soone appeasd,
Changing his mind each minute in the day.

For why a womans minde is nothing so strong
and valiaunt as a mans, neither commeth shee any
thing neare him in wisedome, but vpon euerie light
occation, and for a matter of no waight at all, shee so
looseth the rayns of reason, that like a mad dogge for-
getting hir selfe and al honesty without any difference
or regard of persons, setteth vpon and teareth in pee-
ces as well hit friends as her foes. And here if any man
ask me why shee is so furious, I take this to bee one
natural cause, in that a woman hath such soft, tender,
thinne and moist flesh, that so soone as choler is kind-
led in hir, it presentlie setteth the heart on fire, and is
quickeley dispersed ouer the whole body. For as fire
doth quicklie consume the light stubble, the which for
the time maketh a great blasphemous flame, but soone go-
eth out and quickelie vanisheth: euен so is a woman
soon kindled with anger, & once incensed doth rage in
extremity, and because hir body is neither strong nor
coragious, hir anger because of hir moisture is soon ap-
peased & ended, quenching hir fury with a few foolish
and

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and childish teares, But if the cause of this their madnesse may be searched more neare to the quicke, I find there is nothing so much incenseth their anger as that venomous scumme and filthie sincke of humors, which they monethly gather and purge according to the course of the moon. For if a woman happen neare the time of that disease to bee prouoked to anger (as small things then will greatly offend them) the whole sinke of that filth being stirred doth fume and disperse it selfe ouer the body : whereby it falleth out that the heart and braine being affected and troubled with the smoake and sparks of that most odious excrement, the spirites both vitall and animall that are seruiceable to those parts , are inflamed, when if you prouoke and stir the on to anger, especiallie those women that are yong (for they that are old and ouerworne, and who are past hauing such diseases, some of them are more quiet by reason of coldenesse,) they will bark and brawle like snarling dogs , and clapping their hands together, wil not onely shew many vndecent gestures, but also vtter very vncomly speeches. And because reaso with them is of no force, their iudgments weake, and their minds feeble and infirme, they brawle and brabble with such extremity that the rage of their mindes can bee by no good means quieted. And by how much y more base euerie one is in that sexe, by so much the more vnhonestly wil she braule with vnappeaseable anger. Hence commeth it that prostitutes & the base sort of woenen (for those that are of any calling wil sometimes regard decency , although at other seasons (by their leaues) they wil wrinkle their noses, or as y countreyman saith niale like a Mare eating of thistles , and not aunswere their husbands so much as one worde,) whose bodies for y most part are infected with il humors, do to their notable

notable impudencie ioyne the like malicions madnesse, that as it were caried headelong with the Spirit of furie, they canne neither bee brailed by counsaile, reason, shame, and monitions, nor yet (wherewith the very brute beast is tamed and made gentle) with fetters to leaue their vnseemly brauling, or to giue ouer their mad and outragious railing. So that Terence saith notably of them.

*Neque ius, neque bonum; aut equum sciunt,
Melius, peius, profit, obfit, nihil vident,*

Nisi quod libido suggerit.

Hastion.
Scen. I
Actes 4

That is, They neither know what is right, what is good, or, what is lawfull, what is best for them, or what is worst, what profiteth them, or what hurteth, neither will they see any thing but that which their lust prouoketh them vnto: So that forgetting themselues, they neither regarde their faith, comelinesse, shame, good name, honesty, credite, nor chastity, but let them lie open to all kinde of dangers. To which purpose serueth that diligent inquirie which *Salomon* made of Eccles. 7 their dispositions, when hee saith, I called backe my mind to search after thole things that might be gotten by reason, iudgement and experiance, that I might throughly know the wickednes, rage, madnes & furie of women, & I haue found them to be more bitter the death it selfe, and who alone supplie the place of many mischiefes. Their hearts are like vnto many nets, and their handes comparable to many chaines of yron: I haue laboured al the daies of my life to find a good & vertuous woman, and yet I cannot finde her: among a thousand men I haue found some that are good, but among a thousande women not one. Not altogether differing from this, is that question in the Proverbes. Who shall finde a valiant, industrious, constant, and, A good wo man is a cares birds.

The Hauen

plaine dealing woman? As if hee had saide, One shall hardly find in any part of the world, or in any corner of the earth, an honest and well manered wife. But if hapely thou do finde out, and canst shew me such a one, she is far better then the most precious stones, neither is any marchandise be it neuer so rare and sumptuous, comparable vnto hir.

And here because I am fallen into this discourse, and haue taken in hand to shew the nature of woenen, I vwill declare by the way vwhat this saying of the wise man importeth. *Melior est iniquitas viri quam mulier benefaciens*, that is. Better is the iniquity of a man then the good deedes of a vvoman. The vwhich sentence I expound to carry thisfence with it. That a man be he neuer so slouthfull, sluggish, sleepy, rude and vnskilfull in any action or trade vwhatsoeuer, doeth more cunnglie performe his businesse then a vvoman, who by nature is heady and rash, and vwhich undertaketh all thinges vvith a vaine perswasion of vvit, and a foolish presumption that shée hath more wisdome then her husbande. This vvoman I say doeth all thinges vvorse then a man, because men(vwho are indued with better iudgement) distrust their ovvn abilitie, and therfore do execute & performe all things vvarely & with great leisure, & by taking the countaile of others bringeth his businesse to an ende according to his desire: and a great deale far better then if a proude vvoman that is puffed vp vvith an opinion of vvildome, had taken the selfe same businesse in hande. For the diligence and indeuour of vvomen, the more labourously it is intēded, the lesse effectually do they bring it to per fectiō, & the more earnest they are to bring it to good passe, the worser a great deale is the euent and suc-
cessē

Eccle.25.
See the
original.

celfe. Which maketh vs speake of women in the Dutch tongue, as it were in a prouerbe after this sort. *Het quaestie van een man, is beter dan het beste van een vrouwe:* that is, the very worst action of a man is better then the best of a wooman. For if any worke be brought to passe by the industrie of a woman, it deserueth lesse praise then that which is rawly and rudely begunne of a man. And that commeth to passe both through the slownesse of their minds, and weakenesse of their vnderstandinges by reason of the want of naturall heate, and also because their weake spirites lie hid and are drowned in abundance of moiste matter, so that the powers of their soules do shewe themselues much more slowe, vnable, vnapt, and altogether vnfitter then mens to vndertake & accomplish any matter whatsoeuer.

Why a wo
man is not
so wise as a
man.

Wherfore the Romans who imploied all their care to gouerne their howses in good order, committed their wiues in their absence to tutors only, (as Cicero witnesseth) because of the infirmite of their natures, contrary to the practise of some of our best Citizens, vwho make their viuies not onely tutors of their men seruaunts to directe them in their busynesse, but ouer-rulers of themselues, more like children then men. Clean contrary to the doctrine of Paule, who laboring to bring vs to soundnes of faith and perfection in godlinessse, commandeth vwomen to keepe silence in the presence of their husbands and assemblies of men, and the reason is, because the impotency, y is, the affectiōs of their minds are altogether departed frō tēperancy & moderation, and therefore wil neither permit thē to vsurp y place of a teacher, to reason or dispute in any assembly, to be present at y election of magistrates or to

Pro Mūre

1. Cor. 14.

The Hauen

speake their minds in anie company, if their husbands be present.

Moreover, such and so great is the imperfection, frailty, and weakenesse of a womans nature, that *Plato* not without great reproch to the pride of some of that sexe, doth almost deny them to haue any minde, or to be any way worthy the names of women. And yet least, those that are vertuous in deed should be vnworthely scorned for the faultes of the vicious, Paule in another place prouiding for the safty of household affaires doth with a fatherlie care incite vs to honour and highly esteeme of those that are vertuous, because such are almost of the same nature and worthinesse that men are of themselves, and almost partakers of the same benefits that man doth inioy, onely (to put hir in minde of hir obedience) she was taken out of man by God, who was the maker of them both, that as man is the glorie and image of God, as the Apostle witnesseth, so the woman should be the glory of the man. For man was not made of the woman, but the woman of the man, and man was not made for the womans sake, but the woman for the mans sake, and yet neither the man without the woman, nor the woman without the man in the Lorde, who so ruleth the order of all things that he wil haue the woman to be obedient to the man though prouide gossippes presume to resist his power. For as the woman was of the man, so the man is by the vwoman in the acte of begettinge and brynging foorth children. So that both vvaies is shewed an assisiting societie, a mutuall helpe, loue, consent and agreement between them. Where Peter thought it meete that as Women ought to bee obedient to their husbands, so on the other side husbands should be

1 Cor. 11

Genes. 2

Ephes. 5

Colos. 3

1 Peter.
Cap. 3

be liberall and easilie intreated towards their wiues, as knowing them to be the weaker vessell, not onelie pardoning simple faults and forgiuing light offences, but also winking at and saying nothing to some open and manifest errors. For it is not meete that a manne should be more cruell then is needful vnto so vveake a creature, nor bee ouer imperious or too bitter, to so sencelesse a sexe, especiallie if they continue in their duties in any good sort, and permit not themselues to transgresse the bounds of chaftitie by playing the harlots. Which reproch and discredit, albeit it more anger a man when he knowes it, then it can any way hurt him though he see or perceiue it, yet shal the vvoman never cleare her selfe of infamie and dishonor, nor heal her wound again so long as she liues. And yet if such a chance happen, that their furde gownes should lack a little poking (as it is reported they somtimes say they doe) yet christian charitie and their husbandes loue, should not be too rigorous and inexorable towardes them, because reconciliation and remission is in the power of God, who is wont to be appealed with prayer and repentance, though he bee prouoked to anger by wickednesse, vngodlinessse and idolatrie, pardoning the faults of the forepassed life, so soone as a repentant minde doth despise and detest his wickednes and constantly intendeth to liue better hereafter.

Another cause of vnquietnesse and troubles in this sex, commeth with wearinesse of childbearing, and tediousnes of giuing suck and nursing of children. But the greatest cause as is said ariseth from stopping the course of their monthlie disease, the which if it issue at the certain and appointed time, the rage of their anger and brauling is quicklie appeased, by turning from their harts and braines the smoke and funes of that

The cause
of womens
stubbornes.

When a wo
man is plea
sed.

pernicious humor, and by auoiding the vapor & mist of that troublesome excrement, which for that it fumeth vp to their heads, is most painfull for them to auoide. But now on the contrarie parte, hovve quiet and merrie a man shal finde his wife, if he indeuour to satisfie that which Salomon in the 30. of his prouerbs saith hath neuer enough, and with many and often imbracings desire to fill y vnſatiſable gulfe of hir womb with endleſſe copulations: it is better known to them that finde it by practise in mariage, then can be declared by wordes taken from art.

And althogh I may be thought to expound this paradox of the Wiseman somewhat more at large, then it is commonlie vsed to be taken and vnderstood: that is, to giue it an interpretation vnlooked for, and much differing from the common fense: yet do I see I mayc find out and giue vnto it another exposition, so that it may also be taken to carie this meaning. The wickednesse of a man, is better then one that is now an honest woman, but a little after is the cause of an ill name, by dealing with vvhom thou gettest thee a reproch, that it is better to bargaine and haue businesse to doe vwith a vvicked man, then any way to deale with a woman; vvhho by nature is altogether deceitfull. For albeit she seeme at the first sight and shew to be an honest Wo- man, and of a good name, and that in her outvuarde gesture she carrieth no shewv of craft or deceit, yet af- terward thou shalt finde her vnconstant, crafty, captious, slipperie, deceitful, fraudulent, and euerie vvaile bent to deceiue and beguile thee: so that if one manne defraude or deceiue an other in his busines, this fraud and deceit is iuſtice in men, in comparison of the wic- kednesse and deceit in women. To this purpose wee meet with manie ſuch ſayinges in the ſcriptures / bee- ing

ing argumentes taken from the lesse to the greater) For after the same maner dooeth God by Ezechiell, *Ezecl. 16* amplifie the wickednes of the Iewes to the full, pronouncing Sodome and Samaria to be iustified by her. Whereby he sheweth the Iewes were more wicked and went beyond the gentiles for dishonestie, naughtiness, and vvicked deeds: so that the Sodomites and Samaritanes may seeme guiltlesse in comparison of them. So in vvicked opinions, and in setting abroche any pernicious sect or schisme, one is more hurtful and dangerous then another, insomuch that many heretikes may be thought to be true Christians, and to profess true and vvholsome doctrine, if thou compare them with others that publishe opinions which bee more absurd, impious, blasphemous and execrable, & as we commonlie saie: *Desee is een goddelick ende heilich man by den anderen.* That is, A godlie and holie man in comparison of the other: that is, albeit both be wicked and vngodlie, yet if thou measure al things by the rule of equitie, and square them out with the squire of Iustice, one may bee iudged innocent and vvorthe to be acquitted, if he be wel compared with the wicked deedes of an other. After the same sort is one manne more superstitious then another, and more estranged from true godlinesse and religion then another.

Sic plerumque agitat stultos in scita veri, et

Hor. lib. 1. s. 7.

Palantes error certo de tramite pellit:

Ille sinistrorum sum: hic dextrorum abit; unus utique,

Error, sed variis illudit partibus omnes.

So for the most part ignorance doth vex fooles all their daies,
And error drives al wandring mates out of their ready waies,
That some on left hand some on right do alwaies go astray,
And alis but one onelie vice, deceiuing manie a waie.

So

The Hauen

So that though error, wickednesse, shame and dishonesty, be both in man and woman, yet that of the vvoman is moste detestable and accursed. And thus you see howe the wickednesse of a man is better then the good deedes of a vvoman, or as the Dutchmanne saith: *De dencht van een vrome is ergher dan een mans bosheyf*: that is, the vertue of a vvoman is a great deale worse then a mans wickednesse. By which prouerbe they aggramate the malicious naughtinesse of that sex, that if one vice be compared with another, and then fall to examining and balancing of deceiptes, craftes, guiles, and subtleties, thou shalt finde that they weigh heauier, & are of greater force which come from a woman, then those which are wrought and attempted by man.

F I N I S.

